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MATUTAERA. NEW ZEALAND CHIEF.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

LEGAL PROCEEDINGS IN THE CASE OF MISS ESTHER LYONS.

WE solicit the attention of our Indian readers to the report given in another part of this number, under the heading "England," of certain proceedings in the Court of Queen's Bench, arising out of the departure from home of a Jewish young lady—Miss Esther Lyons, of Cardiff, with the view of embracing Christianity. The report in question we take from the *Cardiff Times*, a newspaper which we have ascertained to be not unfriendly to the Rev. Mr. Thomas, one of the leading parties in the case; while, for the statement of the position taken by the young lady's father, Mr. Barnett Lyons, we depend upon a letter of his own, first printed in the *Cardiff Times*, and the *Cardiff and Merthyr Guardian*, and afterwards in the *London Standard*, and other papers. Our aim, as ever, shall be impartiality. It appears that on Monday, the 23rd March of this year, Miss Esther Lyons, who up to that time had been of the Jewish persuasion, left her father's house in Cardiff, without, as he says, communicating to any one her intention to depart. All the evidence goes to show that her motive in taking this extreme step, was that she might seek admission into the Christian church. She proceeded to the house of the Rev. Nathaniel Thomas, minister of the Baptist Chapel, Cardiff, and residing at Roath, and intimated her desire of being baptised. She was allowed to remain for the night of the 13th. Next day she was placed by Mr. and Mrs. Thomas at a ladies' school, at No. 2, Brighton Terrace, Cardiff. Mr. Lyons meanwhile did not know where his daughter had gone; and states that, aided by the

magistrates and the police, he was searching for her everywhere. Being led to believe that she was at Mr. Thomas's house, he first personally, and then through means of the police, attempted to confirm the intelligence he had received. Regarding the interview with the latter Mrs. Thomas states, "I told the police-officer I was wilfully ignorant of her whereabouts;" the meaning of this apparently being that the young lady had been removed from the school by parties who had not communicated her new address to Mrs. Thomas, and would not do so unless she wished it. In answer to a letter from Mr. Lyons, threatening a public advertisement for his daughter, and hinting at legal proceedings if this should fail, Mrs. Thomas, reviewing her action in the case from the first, said, "I, of course, took her in, but fearing our house was not safe, I advised her to leave us. She did so, and I took care the hands she fell into were of the very safest and best in all ways. Of course *I shall never betray these*." Specifically, with regard to the interview, she added, that if Mr. Lyons would pay £10 to cover the expense of bringing his daughter back to Cardiff, from which she was now far away, and of liquidating the other charges incurred on account of her, he might come with a few of his friends and meet her, with some of her friends,—“You would then see that she was *not detained or influenced by any one* from the first moment of her flight from your roof; and if she likes she can go back with you; and if not, as I understand, you give a pledge to leave her to her own choice? If you give the pledge, and wish

the interview, and will hand over the money, I shall then endeavour to find her out, and she can have the plan laid before her." The letter from which these extracts are taken was dated May 25th. On the 27th May, Mr. Thomas withdrew the consent previously given, on certain conditions, to an interview; and, on 3rd June, a communication, without mention of date or locality, was received from Miss Lyons herself, declining an interview with her family; stating that she had left home of her own free will, advising her father to give up his search for her, and intimating that she had embraced Christianity. The father did not believe this letter to have been the composition of his daughter; and hearing no more of her, ultimately proceeded to London, took legal advice, and finally made application to the Court of Queen's Bench for its potent assistance. Before entering on the questions of law involved in this important case, it will be proper here to review the facts already stated, and comment upon them, if possible, with judicial fairness. It is very pleasing to find that neither from one side nor the other is there any effort to impute objectionable intentions to the young lady, whose name has necessarily come so much before the public in this case. It is admitted that her motive was to abandon Judaism and to embrace Christianity. There is no allegation that she was naturally deficient in filial affection—her apprehension evidently was that zeal for Judaism would prevent her relatives from according her liberty, if she remained at home, to carry out her conscientious religious convictions. We therefore look anxiously for any intimation that may be afforded by Mr. Lyons or his Jewish friends of their willingness to grant the fugitive young lady religious freedom. Mrs. Thomas, in her letter of date May 25th, said, it will be remembered, when the negotiations were in progress for an interview between father and daughter: "If she wishes she can go back with you, and if not, as *I understand*, you give a pledge to leave her to her own choice." We turn to Mr. Lyons's own letter, if possible, to find confirmation of this promise, so consonant to the spirit of true religious liberty. We regret we do not see it, or any approach to it, but much to suggest that the apprehensions Miss Lyons evidently felt of being unable at home to carry out her conscientious convictions were well founded.

"If," says Mr. Lyons, using strong language, as might, in the circumstances, be expected, "if this morbid, bastard, sickly kind of philan-

thropy is to be permitted to stalk abroad, spreading desolation around, and really obstructing the advancement of sound and healthy religion and morality, no one can tell who may be the next to be attacked. To-day a Jew is a victim (probably because the Jews constitute the smallest of all religious denominations, and are supposed to be least able to protect themselves), but the Argus eye of Mrs. Thomas is beneficently extended over the whole infantine population of Cardiff and its vicinity, and she or her active and intelligent emissary, good Miss Blagden (Mrs. Thomas's sister), may to-morrow seize some helpless child of a member of the Church of England, a Presbyterian, or an Independent. This, therefore, is a grave social evil and should be promptly checked. Every person to whom I have mentioned the facts (including some of the most influential inhabitants) has denounced the proceedings in the strongest possible terms. Nor could it well be otherwise. Could a proceeding which aroused the indignant protest of all Europe, in the case of the boy Mortara, at Rome, be tolerated in our free and happy England?

"If Mr. and Mrs. Thomas find that their own congregations offer too limited a sphere for the exercise of their large benevolence, let them remove to the metropolis, or to one of our large manufacturing towns, where they will find many thousands of poor creatures, born within the pale of Christianity but utterly destitute of all religious knowledge—ignorant, many of them, of the very name of the Deity, and a large proportion steeped in the grossest poverty, ignorance, and crime. The claims of young Jewish females upon their attention can well afford to stand over for a time, until the class I have referred to have been somewhat reclaimed. It is a recorded fact that there was not last year a single Jewish female inmate of a prison throughout the country. I think this speaks fairly of the good moral and religious training (both by precept and example) which our young people enjoy, and until Mr. Thomas can gainsay this fact I would ask him to leave the Jews alone, and to confine his efforts to the unfortunate horde of savages with which our large towns abound. Should he feel, however, that the conversion of the Jews is his special forte, let it be so (I will not here discuss the policy or utility of attempting to convert the Jews), but in that case let Mr. Thomas pursue his object fairly and straightforwardly; let him meet us like an honest Englishman face to face,

and not resort to violence or falsehood to accomplish his end. It is the duty of a minister, as expressed by Mr. Disraeli during a recent debate in the House, 'to soften and assuage the asperities of human society : ' if instead of doing this he acts so as to stir up ill blood between man and man, he abdicates his holy functions, brings discredit on his cloth, and dishonours his Master and the cause of religion.

"In conclusion, I earnestly call upon you, my fellow-townsmen, to concert active measures to compel the restoration of my daughter. Think not of Barnett Lyons, or of his people ; think of the great cause of Religious Liberty, in which so many of you have suffered ; consult the voice of Nature (which is the voice of God) speaking within you ; remove from your Christian community the stain which will rest upon it so long as my daughter remains concealed. Show the violators of the rights of conscience that although they have hitherto escaped retribution by means of falsehood, aided by a legal refinement, they are still amenable to the all-powerful tribunal of public opinion."

In some important respects we dissent from the views expressed in the quotation from Mr. Lyons's letter. He seems to consider the case of the boy Mortara at Rome and that of his daughter Esther as strictly parallel—the two are essentially different. The boy Mortara, when seized by the ecclesiastics of the Papal capital, was of very tender years. He was generally stated to be but *eight* years of age, a time of life when by the law of every civilised country, he should have been under the guardianship of his father. Now Esther Lyons, on her father's affidavit, was eighteen ; an age when, by the law of England, as we shall afterwards see, she was fully entitled to religious liberty. We are sorry to find that no assurance is given in Mr. Lyons's letter that if his daughter return home she will obtain that liberty to carry out her conscientious convictions as a Christian to which at her age she is entitled, not merely by the law of England but by the law of God.

From some expressions in the above quoted paragraphs, we are inclined to fear that Mr. Lyons does not consider Christian missions to the Jews consistent with religious liberty. Any one who thoroughly understands that great principle must hold that they are so. Though the recorded fact is in a high degree creditable to the Jews that "there was not last year a single Jewish female-inmate of a prison throughout the country," yet this in no way repeals the Saviour's

directions to preach the Gospel to Jews as well as to Gentiles. Religious liberty implies that every one has a right not only to *hold*, but to *propagate* his religious opinions, provided that he do so simply by means of moral suasion, and carefully avoid having recourse to persecution.

We go on now to the position taken by Mr. and Mrs. Thomas in this case. It will be remembered that at the commencement of the article, we solicited for the case of Esther Lyons the special attention of our *Indian* readers. India is the locality for such cases as that now under consideration, from the fact that relatives almost uniformly deny liberty of conscience to applicants for baptism ; adopting measures of falsehood and violence to gain their ends, from which it is most creditable to Mr. Lyons and his friends that they wholly abstained. For one such occurrence, consequently, as that which has now taken place, there are perhaps fifty in India ; and the author of the article being familiar with the records of the latter, feels a confidence in commenting on the Cardiff occurrence which he would not otherwise have possessed. In all likelihood Mr. and Mrs. Thomas have had Indian cases in their memory in the steps they recently took, and meant to imitate the procedure of missionaries in the East. But, unhappily, they have not copied accurately ; and have therefore adopted several measures from which experienced Indian missionaries would have shrunk. Had the case of Miss Lyons, occurred in Calcutta, Madras, or Bombay, and had it been resolved to receive her into a mission-house, as an applicant for baptism, the next step taken would have been to send for the father, that he might question his daughter as to her motives in leaving home, and satisfy himself that she was now under no restraint. Precautions would, at the same time, have been taken in case that there might come to the house with the father a multitude of fanatical Jews, determined by violence to drag the convert away, and prevent her from being baptised. While the violence would have been resisted, the fullest scope would have been given for any persuasion the convert's relatives might desire to address to her, to prevent her leaving her national faith. If an appeal to law had been made, the young lady would at once have been produced in court ; and, if firm, would have directly intimated her wish to reside apart from her relations, that she might have freedom to enter the Christian Church. We are strongly of opinion that any one who admits an applicant for baptism into his house

incurs a measure of responsibility which warrants him in not for a time losing knowledge of the convert's residence, for it is against him that legal missives are sure to be directed, and he should have knowledge enough on all points likely to be mooted in court, to respond properly to such missives when they arrive. If he has acted legally, as it should always be his effort to do, the court of law, though attended with expense, is really his friend, instead of his foe; and, from all that appears, if Mr. and Mrs. Thomas had retained knowledge of Miss Lyons's whereabouts, and taken measures to have her produced in court, on the demand of the judge, she would have testified that she was free from all restraint, and that, with all her affection for her relatives, she wished to live apart from them, that she might be more free to carry out the Christian convictions which now she entertained. Then, in all human probability, she would have been informed that she was free to choose her own residence, and the case would have ended. We are strongly of opinion that even yet, whoever knows Miss Lyons's residence should communicate it to Mr. Thomas; who ought forthwith to intimate the fact to the Court of Queen's Bench, and produce the young lady, to satisfy the judge that she is under no restraint. After the initial mistake was committed in not communicating to Mr. Lyons the fact of his daughter's having sought baptism, there was, we think, a second serious one, in the proposal to require a money payment for the once contemplated interview between Mr. Lyons and his daughter. Friends of Jewish missions should have contributed all that was necessary to pay travelling expenses, &c.; not a farthing of the expense should have been asked from the father. We feel that there have been serious errors on the Christian side in the conduct of this important case, and would strongly urge an attempt to repair them, so far as it is practicable now.

In conclusion, we must point out the bearing the recent proceedings in the Court of Queen's Bench will have on the educational and other missions in India.

Mr. Lyons quite accurately states the principle involved in the recent decision:—

"Now I am told that the law as to the custody of infants is as follows:—A parent is entitled to the absolute care and control of an infant until the age of sixteen, and the Court of Queen's Bench has decided that up to that age a child does not arrive at years of discretion so as to be

able to exercise a choice of its own against the parent. Up to the age of twenty-one, a parent is the guardian of his child, and entitled to its custody against every other person who may detain such child against its will; but if a child, after sixteen years of age, elects to leave its parents, a Court of Common Law allows such child to exercise a choice."

A glance at our report of the proceedings will show that he is correct.

Two strong arguments exist why the law stated above should not be carried out, without modification, among the *native* races of India; the first is that they are all physically and mentally precocious; coming to their maturity so rapidly, that at the age of sixteen Hindoo law permits them the rights attendant on full manhood, which our own countrymen do not obtain till they reach twenty-one. There would be no equality between the operation of the law here and in India, unless proper allowance were made for the precocity of the Indian race.

Next, what would in political matters be called "a hard and fast line," in regard to age, does not work well in India; the reason being that it is most difficult to ascertain the real age of a youth seeking baptism. Suppose he be a Brahmin, or belong to some other of the higher castes, then probably a horoscope was made at his birth by a family astrologer, on which was registered, not merely the day of his coming into the world, but his predestined history during all the time that his earthly existence was to continue. (!) In general the horoscope is laid on the table of the court by the heathen party, as a proof positive that a young man who has all the physical signs of being eighteen, is really fifteen, and no more. An examination of the horoscope—which is in most cases irreverently made—soon proves it to be a shameless forgery. The real horoscope, which is carefully kept out of the way, would have shown the youth to be really eighteen, as he looks. Preferring for this country the present law, with its "hard and fast line," as suited to a land like our own, where people swear to truth and not to falsehood—as for instance, where Mr. Lyons, who would have strengthened his plea if he had untruthfully maintained his daughter to be below sixteen, most honourably declared her to be eighteen—we desire to see continued in India the principle contended for by that most Christian judge, Sir William Burton, of Madras, that not primarily *age*, but *discretion*, should decide that a young person shall have liberty to choose his or

her residence. One exhibiting the physical marks of age cannot, on this system, be cast back into heathenism by a forged horoscope, but, giving proof of possessing the requisite discretion to make a choice on the most important subject that can occupy the human soul, he is permitted to embrace the gospel, and gain the blessings for this world and the next with which it is fraught so abundantly.

Since the foregoing article was written, the Rev. Mr. Thomas has replied in the Cardiff papers to Mr. Lyons's appeal to the public. As his letter furnishes some additional facts of interest, we extract a few sentences. After an introductory paragraph, he says: "During my absence from home some months since, a young woman, daughter of Mr. Lyons, eighteen years of age, sought shelter at my house late at night." Mr. Thomas next states the reasons why Miss Lyons had left home, and was determined not to return to it again. He then proceeds: "My wife (perhaps some would say unwisely, but under the circumstances who could act otherwise?) allowed her to remain; and on the following day, as she still persisted in refusing to return home, she was received into the house of a lady whose address has been given.

"From that time to this I have not seen her, or had any communication with her. I solemnly declare I have not conversed with her on any religious topic. I never saw her before she came to my house, nor have I seen her since she left it. I had no power to compel her against her

will to return to her home; I have no power or inclination to keep her away from it. I consider the parents of a child to be its natural and lawful guardians, and it would be contrary to all my principles to interfere with that authority. The severing of that relationship must be a matter between parent and child. I never would be a party to it, and in this case such has been my conduct, and such it will be."

Then after a paragraph regarding the proceedings in court, which it is unnecessary to transcribe, he thus concludes: "I will not obtrude upon your readers how I have been persecuted with reference to this matter, but it will give you and them some idea of the spirit in which it is done, when I tell you that, among other communications, I have received one with this most shocking superscription—'A Jew who hates the imposter and swindler, Jesus Christ.' If the Master can be thus spoken of, what will not be said of the servants?"

"Lastly, sir, let me assure you that my experience in this case is such, were I to consult the flesh, as to induce me almost to resolve never again to help the helpless, or to succour the oppressed; but, as a man and a Christian, I could not for a moment entertain such a sentiment."

It will be seen that Mr. Thomas's letter does not touch the reasonings of the article which we were careful to rest, not on *ex parte* allegations, but on statements concurred in by both sides in the controversy.

"THE EVER-VICTORIOUS ARMY."*

THE memory of the Taipings has not yet faded from among us, and an uneasy feeling is abroad that they did not quite get justice at our hands. A hope still lingers in some quarters that the bright anticipations once entertained of the speedy destruction of idolatry within the "Celestial" empire, and the substitution of Christianity in its room, may not have been

entirely illusory; but that from the embers of the old rebellion, a new one—Phoenix like—may spring up; rear the standard of Jesus; and, in half a dozen years, carry the Chinese further forward in the direction of true religion than the ordinary efforts of the few missionaries labouring among them could be expected to achieve in a couple of centuries. In these circumstances any work on the Taiping rebellion, written in an interesting style, and affording evidence that the author has had access to trustworthy sources of information, has every probability of being extensively read, and of modifying the opinions of many who feel that they rather covet than possess extensive knowledge of Chinese affairs. We have no doubt that quite a host of people

* *The Ever-Victorious Army*, a History of the Chinese Campaign under Lieut.-Col. C. G. Gordon, C.B., R.E., and of the Suppression of the Taiping Rebellion. By Andrew Wilson, author of *England's Policy in China*, and formerly Editor of the *China Mail*. With six maps. Edinburgh and London: Blackwood & Sons, 1868.

possessed of superior intelligence will feel that the book which has given occasion for this article is just the sort of volume they have long wished to see, and that they will devour it with as much avidity as novel readers do the light mental food they select for their habitual repast.

Those who were Mr. Andrew Wilson's fellow students know him to have all along shown that he possesses the great gift of genius. The son of a highly distinguished Indian missionary, his attention, as was natural, was early turned towards the east. For a time he edited an Indian paper, till dangerous illness necessitated his quitting the trying climate of that land. Subsequently he went to China, where, as stated on the title-page of his volume, he edited the *China Mail*. With his enquiring mind he soon acquired as much knowledge of Chinese affairs as men less highly endowed would have required a long time to amass. Finally, he was put in possession of Col. Gordon's papers—the Col. Gordon, we mean, who was commander of the Anglo-Chinese force, which so efficiently co-operated with the "Celestial" government in putting down the Taiping rebellion. No European of course was in a position to know so well as Col. Gordon the secret as well as the public history of the campaign which resulted in the complete, and it is believed, final overthrow of the Taiping hopes. As Mr. Wilson's work constitutes the channel through which Col. Gordon's private papers, or at least extracts from them, reach the public, his volume will naturally become a standard one, moulding opinions in this and other generations, and furnishing a repository for facts connected with the decline and fall of the Taipings, of which the future historian will be sure to avail himself thankfully.

Mr. Wilson is, like all other really able men, a very independent observer, and his statements in regard to the Chinese social life are well worth serious consideration, whether or not they fall in with the ideas which have been heretofore entertained. He denies the extensive prevalence of infanticide within the Chinese empire, using this language on the subject :—

"Some of the statements of Gutzlaff and men of that stamp, with Barrow's invention about carts going round the streets of Peking of a morning, in order to pick up the bodies of exposed children, have but too pointedly illustrated Talleyrand's saying, that if a lie gets only an hour's start, it will never be overtaken. I have heard Englishmen, whose acquaintance with

China was entirely drawn from Hong-Kong, Macao, and the factories of Canton, speak as if it were impossible to take a walk in the Celestial empire without seeing a dead child lying under every bush ; but in all my wanderings among the Chinese I never came across any indication of a single case of infanticide, and found abundance of proof that they regard their children, both male and female, with great affection, and set a high value upon the possession of them. Indeed there is nothing which a Chinaman dreads so much as to die childless. In the popular imagination, the spirits of those who so die wander about in the air discontented, miserable, and malignant, because there is no one on earth to care for them ; and so strong are the Celestial notions on this point, so much is the malignancy of these friendless spirits dreaded, that in most districts there is yearly what is called a 'universal rescue,' to provide offerings of food, clothes, &c., to propitiate and soothe these spirits. Every Chinaman likes to have as large a family as possible, and is as proud of its size as English Hodge is told to be of the thirteen children whom he has brought up without parish aid. Among the great masses of the population the labour of female children is so useful to a father that, in circumstances of ordinary comfort, it is an object to him to have as many as possible. Of course when districts of country are ravaged by famine, or by rapacious and cruel rebels, infanticide becomes not uncommon, and in such circumstances female children are the first to be sacrificed ; but the infanticide of China, so far from arising from any tendency among the Chinese to destroy infants, whether male or female, is caused, so far as it exists, by the desire of the people to have as many children as possible, and by the over-population which is thus produced."—pp. 359-60.

If any of our readers, now or formerly residing in China, have had a different experience from that of Mr. Wilson in regard to the disputed point—the prevalence of infanticide—we shall be glad to publish their statements on the subject.

Passing over many passages in Mr. Wilson's work, throwing light on the social, the political or the religious state of the Chinese, we come to his views of the Taiping rebellion.

The first suggestive fact in the history of its hero, Hung-Sew-Tsuen, or Tien Wang as he was often subsequently called, is that he was not properly of the Chinese race, but belonged to a tribe, perhaps aboriginal, called the Hakkas. Another is that, attempting, by the competitive

system, to obtain a literary degree, the passport to office, he, in English university phrase, was repeatedly "plucked." "Thus his start in life was on the opposition side." Driven back upon his own thoughts and stung to the quick by the failure of all his legitimate hopes, he fell into a state of "madness, epilepsy, trance, ecstasy, or whatever else we may like to call it." Ambitious and, despite his repeated failures, really able, he meditated deeply on religion, and finally, borrowing tenets from the Christian, the Chinese, and the Hakka faiths, he amalgamated them into a new religion, which he felt he had a divine commission to propagate it through the world, and by carnal, no less than spiritual, weapons, to bend mankind to his sway. The Christian truths obtained during a brief period that he spent with an American missionary, Mr. Roberts, as a religious inquirer, thus constituted but one element in his composite faith, and in the opinion of Mr. Wilson there never was a time when the triumph of Hung-Sew-Tsuen would have resulted in the establishment of even a moderately pure variety of Christianity. Our author holds also that at no period from the commencement of the Taiping rebellion in May, 1850, not even when Nanking was taken in 1853, was the rebel cause on the fair way to ultimate success. The most that it could ever hope for was a temporary dominancy while the power of the Chinese government was paralysed by collision with ourselves and other foreigners. Whenever war with the white strangers should come to an end, the death-warrant of Taiping-dom would be signed and sealed. He holds also that they never showed even moderate capacity for government, but simply devoured district after district like locusts, being under a certain cruel necessity to attempt new conquests when the old ones no longer supplied them with food. Entertaining these sentiments, he approves of the action of our government in sending Colonel Gordon to take the command of a force of disciplined Chinese and co-operate with the "Celestial" authorities in putting the Taipings down. He considers that the armies of the emperor would have done so before long without European aid; and that, considering the behaviour of the Taipings, the paralysis of commerce produced by their presence in rich districts of the land, and the obligation we were under of showing friendship for the legitimate Chinese authorities, while we were technically at peace with them, it was well to render them our aid. Though some will, no doubt, hold the

contrary view, yet on one point happily there will not be a second opinion—we refer to the very efficient way in which Colonel Gordon achieved the herculean task he was solicited to undertake. Not merely did he manifest a heroism, which could not have been surpassed, but he ever contended for humanity, and after a struggle gained the end at which he aimed, so that the vanquished Taipings received very different treatment from that with which they would have been likely to be visited had they been left to the tender mercies of the native Chinese officers and armies. The six careful maps enable us to follow Colonel Gordon's operations, and form a clear conception of the campaign.

We frequently see in newspapers reference to the Nienfei rebels, and naturally wish to know whether these are a branch of the old Taipings. Mr. Wilson states that they are not, but are simply brigands, who have been driven from their homes by inundations or other calamities, which have left them no means of sustaining existence, except by joining robber bands, and living by rapine. In the more disorganised parts of the empire these banditti will go in bodies of thousands, flying and scattering before regular armies, and re-gathering when they have passed. From the description he gives of them, we are reminded of the Pindarree mounted robbers, who in the early part of this century annually plundered some province or other of Central India, till put down by the Anglo-Indian government when they had become a nuisance no longer to be borne.

We read also not unfrequently of Mahomedan rebels in the north-west of China. These our author considers more formidable far than the Nienfei, but adds that they are not making way against the imperial armies. The Miaou-tsz, an aboriginal tribe, also figure in the paragraphs one occasionally meets with in regard to the disorganisation supposed to be overspreading the Chinese empire. Mr. Wilson is of opinion that these disturbers of the peace, like the others, are achieving no results worthy of record, and strongly holds the view that the Celestial government is rising triumphant over all his foes. We have thus hastily sketched the leading fields of research which Mr. Wilson so ably traverses; and have now simply to commend his volume to all who are interested in China, assured that they will find in it much to interest and to instruct, and much to call forth their sympathies with China, and intensify their desire that liberty and righteousness and true religion may soon overspread that vast and populous land.

THE LATE REV. WILLIAM BURNS, MISSIONARY TO CHINA.

It is scarcely creditable to the secular press that such a man as William Burns should have been allowed to pass away without attracting any considerable measure of attention; for there can be no question that his is a name which the church will not soon let die. Religion should be to an individual all or nothing. If examining its evidences he has come to the settled conclusion that they do not establish its claims, then he is warranted in denying it allegiance; but if, on the contrary, he is convinced that it is of divine authority, then it cannot occupy too much of his attention, or exercise too potent an influence on his life. The position of Saul, the persecutor, towards Christianity, was logical. Not comprehending that the human conscience was entitled to religious liberty, and firmly convinced that the Christians had exchanged truth for error, he put down all the finer impulses of his nature, and persecuted them. The position towards the truth as it is in Jesus of Paul the Apostle was logical too. Convinced now that the religion of the much vilified Nazarene was really divine, he resolved to devote his best energies to propagate it: and labouring more abundantly than all his colleagues and compeers, made the Gospel sound be heard on shore after shore. The position of the Laodicean Church, on the contrary, was profoundly illogical. The professors of Christianity in that spiritually-lethargic community, said they had faith in Jesus, yet showed but languid affection for Him and his cause. William Burns was not cast in the Laodicean mould, he was more after the Pauline type. Calling himself, like millions more in this land, a Christian, he never left a shadow of doubt in any mind as to his being what he professed; but, whether men would hear or whether they would forbear, did not cease to avow his faith in the Saviour. In last month's *Christian Work*, a brief sketch of Mr. Burns' life was presented, in the concluding part of our Scottish correspondent's letter: we now take up the subject more formally, and purpose, in this and a subsequent article, reviewing the leading incidents in the deceased missionary's remarkable career.

We have somewhere read that the numerous Burns family—including in one generation the aged minister of that name, who was so prominent in the Kilsyth revival, Dr. Burns of

Toronto, and other well known men; and, in a second generation, the subject of the memoir, Professor Islay Burns, &c., and which now constitutes quite a Brahmanic or clerical caste—derived its origin at first from a certain Mr. Burns, who held a situation under government, in the petty town of Borrostounness, on the southern shore of the Frith of Forth.

Going back to the year 1815, we find the elder Mr. Burns, not yet of Kilsyth, domiciled in his quiet manse of Dun, in Forfarshire, when, on the 1st of April, there was born to him a son, afterwards called William, and who became the future missionary. The northern portion of the island has from the Reformation downwards possessed the incalculable advantage which we trust will now speedily be extended to every part of Britain, that of being studded in every petty town and village, nay even in the most rural parishes, with really good schools. William Burns thus did not require to go from home to receive the rudiments of an English, and even of a classical, education, but was able to obtain these in the parochial school of Dun. It was not expedient, however, that he should remain too long in a rural spot, even although it might be attended with the advantage of allowing him to reside under his father's roof; and, when 12 or 13 years old, he was sent for a short time as "a private student" to the Grammar School of Aberdeen, then very celebrated for its Latinity. From this gymnasium he was soon removed to Marischal College and University, where he studied with distinction for two years. Then, leaving the college at the age of about 16, he entered the office of an uncle of his—a writer to the signet, and seemed in the fair way of making the legal profession the occupation of his life. Hitherto he had not felt in its full force the power of religion.

In 1832, while attending the ministry of the Rev. Dr. Bruce, who still survives and continues his labours in Edinburgh, William Burns became the subject of deep and saving impressions, abandoned all thought of continuing in the profession of the law, returned to Marischal College, made a drawn battle with another student in a competition for the mathematical "bursary," or rather scholarship, consisting of £30 for two years—£60 in all, but not, of course, valued simply at its

financial amount, but specially prized as imparting to any one who in whole or in part gained it a certain honourable status with his fellow-students, which would remain to him through life. In 1834, William Burns took the degree of master of arts. From 1834 to 1838, he was at the Divinity Hall, not of Aberdeen, but of Glasgow, his father by this time having been translated to Kilsyth, far from Aberdeen, but at no great distance from Glasgow. In 1838, he was "licensed" to preach the Gospel. In the summer of 1839, he took charge of the congregation in Dundee, which had for its stated pastor the sainted Robert Murray M'Cheyne, then absent with three others on a tour to Palestine, inquiring into the condition of the Jewish population and the feasibility of establishing among them a Christian mission. Mr. Burns, senior, asked his son to come from Dundee and assist him in some of the services connected with his communion. Mr. Burns did so, and the frame of mind in which he undertook the work may be inferred when it is mentioned that, as the writer of a notice of him in the *Free Church Missionary Record* states—

"For weeks before, he was full of prayer: he seemed to care for nothing but to pray. In the day-time, alone or with others, it was his chief delight; and, in the night-time, he might be overheard praying aloud."

After this preparation he went to Kilsyth; and while preaching there for his father on the 23rd of July, and very solemnly pressing upon his auditors the immediate acceptance of Christ, "the whole of the vast assembly," as the Rev. A. Bonar says in his memoir of M'Cheyne, "were overpowered. The Holy Spirit seemed to come down as a mighty rushing sound, and to fill the place. Very many were that day struck to the heart; the sanctuary was filled with distressed and inquiring souls." A great work, which, when tested, proved to be one of grace begun that day in Kilsyth, and did not soon pass away.

Mr. Burns, as was natural, could not think of leaving Kilsyth punctually to the time he had fixed; and when he again presented himself to his temporary flock in Dundee, he felt it necessary to apologise for his delay. So on Thursday, August 9th, when the usual evening prayer in his congregation was closing, he explained what had kept him away, and invited those who wished to pray for a special outpouring of the Spirit to remain behind. About 100 responded to the request; a solemn address was made; the Word was earnestly listened to on the part of some,

indeed, not without tears; and for many succeeding evenings similar meetings were held, with results that manifestly indicated the presence and the power of the Spirit of God.

At this time Mr. Burns had not been set apart to any fixed charge, nor did he for the present wish ordination; on the contrary, he saw it to be his duty to itinerate for a time, in apostolic fashion, everywhere preaching the Word. He did not confine his exertions to the British Isles, but in August, 1844, crossed the Atlantic, and laboured for a time among the French and English speaking Canadian settlers. The writer of a memoir of Mr. Burns, in the *English Presbyterian Messenger*, referring to this part of his life, furnishes some interesting details. He says:—

"In both the Canadas he laboured much, and with important fruits, for more than two years. It furnishes an interesting example of his remarkable power of acquiring languages—the talent which was at length to discover itself to so surprising a degree in his preaching and translations in the arduous dialects of the Chinese—that in Lower Canada he came to be quite able to preach the Gospel in French—a power which once and again was like to have cost him his life, from the hatred of some of the Roman Catholic crowds he was wont to address in the open air. Once (we think it was in Quebec) his jaw was severely injured by a stone thrown at him. In Montreal, where the angry crowd in the market-place tried to stop him with cries of 'Who sent you?' 'Where's your commission?' he replied, 'If you will listen to me I will tell you. It is written here,' holding up his Bible and turning to the passage, 'The Spirit and the bride say, Come. And let him that heareth say, Come. My friends, I have heard, and I say, Come—that is my commission.'"

On his return to Scotland, in 1846, he believed his labours for the conversion of sinners less blessed than they had previously been, and his mind reverted to a project on which he had often thought in his student days—that of going abroad as a missionary. We were once shown in a country manse in Scotland the minutes of a student's missionary society, one prominent name in which was that of William Burns, while another was that of the Rev. Dr. Adam, of Glasgow, and were impressed with the fact that Mr. Burns' mind must have been early and very steadily turned to the subject of missions. He thought of offering himself to the Free Church for their India mission, but learned that there was not

just at that moment a vacancy. Another and very important sphere was being prepared for any suitable labourer that might present himself. To speak more plainly, the English Presbyterian Church, having resolved in 1845 to establish a mission in China, had in the next two years failed to obtain any agent in all respects suitable for so important a work; the synod was therefore about to abandon the thought of a church mission, and divert the funds they had collected to another quarter, when Mr. Burns presented himself before them, and offered to undertake

(*To be continued.*)

the Chinese mission. That one whose Christian character, whose facility in acquiring languages, and whose proved success in very trying circumstances marked him out as so suitable for the church work, should volunteer for the enterprise, was regarded as the answer to the many prayers on the subject that had been put up during the two previous years. The offer of Mr. Burns was therefore thankfully accepted; asked how soon he could go out, he answered, "To-morrow"; and no longer were thoughts entertained of abandoning the project of a Chinese mission.

MEDICAL MISSIONS.—"SEMINA RERUM."

THE above Latin words constitute the title of a small but valuable work recently published by Mr. Kenneth Macqueen, formerly a surgeon in the Hon. East India Company's service.* They are very descriptive of the book, which deals in a suggestive manner with not a few questions very intimately connected with the dissemination and growth of Christ's cause and kingdom throughout the world. Many *seeds* of thoughts, some of them a little startling to stereotyped individuals, are here brought forth and boldly cast upon the waters. We are not prepared to say that they are all equally good, and likely to take root; but we have no hesitation in strongly recommending them to the notice of our readers. We have already said that Mr. Macqueen is a medical man; we may add that, for many years, he has been one of the chief promoters of medical missions, and an earnest friend of every good work which bears upon the advancement of the Redeemer's kingdom. We have much satisfaction in quoting one or two passages from "*Semina Rerum*" in illustration of his views, and his mode of setting them forth:—

"*The Medical Mission.*—A blessing on the medical profession (says Palgrave, the distinguished Eastern traveller); none other gives such excellent opportunities of securing everywhere confidence and friendship. It was by the exercise of healing that our Lord himself most frequently conciliated the multitude, though other benefits were occasionally bestowed for this end,

as opportunities offered. The medical missionary, however, who meets man in his extremity, when his heart is soft, his pride brought low, his glory humbled to the dust, is of all others the most valuable auxiliary to *precede*, but not to *supersede*, the preachers and teachers of the truth as it is in Jesus. That faith laughs at impossibilities has sometimes been flippantly said, but true it is, and of verity, that faith, working perseveringly by love, can remove mountains—the mountains of alienation and distrust, which divide man from man, and obstruct the entrance of the light which enlightens the understanding, and of that truth which regenerates the heart.

"The Edinburgh Medical Missionary Society, which, we believe, was the first society organised for teaching and training medical missionaries for the combined offices of healers and evangelists, was greatly favoured of God in the first superintendent provided for its training institution. Mr. Burns Thomson, by his earnestness, eloquence, judicious management, and entire devotedness to his work, has made '39, Cowgate' to be known far and wide; not only at home, but over Asia, Africa, and in some islands of the sea. Those who have emanated from it retain their allegiance and affection for the institution, and for their excellent friend the superintendent, to whom, in times of doubt and difficulty, they apply for counsel and advice.

"The duty of the medical missionary is, by speaking the word in season—here a little and there a little—to impress the heart when it is soft with the precious truths of the Gospel. The

* Edinburgh: John MacLaren, Princes Street. 1868.

specialty of his office is to unstop the deaf ear, that it may hear the still small voice of love; and to open the heart, that it may feel its exceeding indebtedness to the Lord the Saviour. His work is in the hospital and the sick chamber; and his work is done when he can dismiss his patient, convalescent in body and spirit, to seek and to find elsewhere bread for his bodily and bread for his spiritual sustenance—the bread that perishes for his perishing body, and the word of life, the hidden manna which came down from heaven, for the sustenance of his never-dying soul.”

“We greatly deprecate the tendency to which medical missionaries are (sometimes) apt to yield, to the detriment of their own work, of subordinating the duties which are assigned to themselves to the illusory object of performing duties which are assigned to others, and which appear to them the more inviting, of greater magnitude and importance than their own. The medical missionary is beset with temptation to be the *preacher* as well as the *healer*; it is a subtle temptation, arising from the yearnings of his own heart to see spiritual fruit of his labours, and from the applause and encouragement he *inconsiderately* receives from others. In acting thus we fear that generally, like the avaricious dog in the fable, he loses the substance by grasping at the shadow.

“The work of the doctor is to open the door that the evangelist may enter in and find a willing audience for his message of peace and reconciliation. Disinterested kindness on the part of the medical missionary, with love and humility, will not only open the doors of houses, but the doors of hearts as well. Did men, according to the apostolic precept, think soberly of themselves; did they think of themselves not more highly than they ought to think, and abide in the same calling wherein they were called—not slothful in business, fervent in spirit, serving the Lord—then doubtless the Divine plan, well ordered in all things and sure, would accomplish that whereunto it was appointed. But men, dissatisfied with the position and duties assigned to them, and puffed up with vanity and conceit of their own abilities and attainments, intrude on the position and duties of other men, leaving their own work imperfectly performed, and performing, but very imperfectly, the work of others; unity, and even harmony, are thus broken, and jealousies, and confusions, and dissensions are engendered.”

Perhaps our author expresses himself with unnecessary vehemence in the concluding sentence

of the paragraph; but we admit the importance of the point he is aiming at. To make a thoroughly efficient surgeon or physician must tax the powers and perseverance of any man; and the strain becomes greater and greater every day at present, when science is so rapidly progressive. *Ars longa, vita brevis.* Mr. Macqueen sees this. He desires the medical missionary to make his professional work the great object of his daily toil; he allows him to take advantage of his precious opportunities for dropping a word in season; but he warns him against attempting to do in an inferior manner the ulterior works of teaching and preaching for which his clerical associate in the mission field has been specially trained and set apart. It is infinitely better to have a first-rate medical man with an evangelistic spirit, however mute, than an inferior one who, instead of striving after professional excellence, makes preaching his primary object of ambition. But let us not be misunderstood. Experience has abundantly taught us that the combination, although rare, is sometimes met with—great professional efficiency along with a capacity for dealing wisely and earnestly with the hearts and consciences of men. The former qualification, however, must be regarded as primary and essential; the latter as a precious gift to be used with wisdom and discretion. We need not say, in conclusion, that personal godliness and zeal for the glory of Christ in the salvation of souls are indispensable characteristics of every medical missionary. Without these he may be able to heal the bodily diseases of men; but he can never be regarded as a representative of the sacred cause of medical missions.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square; in London, by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson, & Co., 77, Lombard Street; in Cambridge, by Theodore Maxwell, Esq., King's College.

Contributions since last statement in June.

Legacy from the late Mr. Boyd	...	£19 14 0
Dick, John, M.D., Midcaldor	...	1 0 0
Hope, Charles, Esq., Manchester	...	5 0 0
Smith, Miss, Poinder Hall	...	0 5 0
Thomas, Henry, Esq., Sheffield	...	1 1 0
Baxter, the Misses, Ellangowar	...	4 0 0
Duncan, Dr. James, Dublin	...	5 0 0
Crichton, William, Esq., Glasgow	...	10 0 0
Morris, Mrs., Brechin	...	1 0 0

Rose, Rev. Dr., Brechin	£0	7	6
Hurt, Miss Fanny, by British Linen Co.	2	0	0
Dirom, Capt. James, Mountanner ...	1	0	0
Missionary Box at Gartshore ...	0	8	0
Campbell, Miss, Heriot Row ...	1	5	0
Murray, Mrs., Newburgh	0	10	0
Savile, Mr. R., Bath	1	0	0
Trust Estate of late John Mackenzie, Esq.	100	0	0

We beg to call attention to the letter regarding the "Free Church of Scotland Missions in Java,"

as given in our magazine last month, and to say, that friends of the mission cause, whose hearts the Lord may incline to aid in helping on this work, are requested to send contributions to the Rev. G. D. Cullen, Royal Terrace, Edinburgh; John Macdonald, Esq., Treasurer of the Free Church, North Bank Street, Edinburgh; Thomas M'Micking, Esq., 22, Dundas Street, Glasgow; John Harvey, Esq., Borneo Company, Limited, 7, Mincing Lane, London, E.C.; or to Messrs. Nisbet & Co., Berners Street, London.

NEW ZEALAND—ITS INHABITANTS AND ITS DESTINY.

(See *Frontispiece*.)

THE investigations of Mr. Darwin and other scientific voyagers have shown that of the numerous islands which are scattered over the Pacific Ocean, some are rising from the deep, while others are slowly sinking. Islands of the former class are the scene of more or less active volcanic agency; and it is to this that they owe their gradual rise from the abyss: the others have no volcanoes connected with them, and, if relieved, in consequence, from the danger of being flooded with molten lava, they yet labour under this counteracting disadvantage, that there is nothing to stay their descent into the deep. But by a wondrous provision of the All-wise Being, in the more tropical parts of the Pacific, around nearly every old island that is slowly sinking, a fresh one is being formed to take its place; for coral-zoophytes are busily at work rearing a new structure in place of that about to be entombed. By the agency of these untiring architects, a reef is formed around a sinking island, at first touching the shore, but gradually departing farther and farther away from it as the island subsiding into the deep becomes of more limited dimensions. When at length the central island vanishes, there is left behind a "fairy ring" of coral, manufactured by animals of low organisation, singly feeble, but collectively able to cover the surface of an ocean, with numerous islets, fitted for the habitation of man.

New Zealand has been produced in the main through volcanic agency, which at some unknown period of antiquity has brought it out of the deep, and still continues to make it rise. Had it been recently joined to the continent of Asia, or even to Australia, it would doubtless have possessed

some other warm-blooded quadrupeds than a species of dog and a rat, which alone were found upon it when the first navigators visited it. Had it been united to the adjacent part of the world at a remoter period, its fossil fauna would not have been of so peculiar a character as recent investigations have shown it to be. From the remotest period of which records have been left, the islands of New Zealand have been in many respects unique, so that if it be not a contradiction in terms, we may use the language—"None but themselves could be their parallel."

There are appliances in nature which, working under the direction of its Divine author, can be used without any miracle to clothe new islands with vegetation, and ultimately people them with human inhabitants. Seeds of plants which do not soon lose vitality, float over the surface of the ocean, helped forward on their voyage by currents, and are stranded at last on islands where they germinate; a castaway canoe, containing a few human beings, flung on some uninhabited strand, may ultimately render it inhabited; and it would appear as if we must trace to the south-eastern portion of Asia, or the great islands adjacent to it, the peopling of New Zealand and a great part of the Pacific. The New Zealanders are regarded as of the Malay race, using that term in its most extensive signification. Crawford, indeed, doubted the identification, but in the opinion of Prichard it was fully established by the researches of W. von Humboldt. Prichard, writing in 1845, divided the Malayan family of mankind into three leading branches:

- I. The Indo-Malayan branch (proper).
- II. The Polynesian one, including the Tonga

islanders, the New Zealanders, the Tahitians, and the Hawaii.

III. The people of Madagascar. Dr. Latham in re-investigating the subject more recently, in no material degree differs from this opinion.

The affinity in language and in faith between the New Zealanders and some of the other Polynesians is said to be close. One curious point of affinity among them is that they all have more or less an idea that their islands have been fished up out of the deep; the New Zealanders attributing this beneficent exploit to a deified hero called Maui or Mauwi, and his two brothers. The Hindus have one of a similar kind, in all probability referring back to the Deluge, while we are inclined to refer that of the New Zealanders and other Polynesians to rude geological observations made by them or their ancestors. New Zealand, as stated before, is actually rising from the deep; so are a great many of the islands scattered over the Pacific. Is there anything improbable in supposing that just as old men will tell of encroachments of the sea on our own coast, and point to where paths once existed that have long since been swept away, so New Zealanders and other inhabitants of the Pacific might remember places which were sea in their youth, but which subsequently had been turned into solid land; and knowing that no human effort could achieve such results, call in the agency of demigods and other superior beings and say that they fished the islands up from the deep? The more we know of heathenism, the stronger does the evidence become that many even of its absurdest fables have in them a grain of truth, and that paganism itself is little more than a vast aggregate of unscientific observations of nature, exaggerated and perverted human feeling, and speculations sometimes accurate, but more frequently erroneous regarding the human soul and its destiny.

The Maori race, it is now but too apparent, is ultimately destined, not to become the germ of a powerful nation, evangelised, Christianised, swaying the sceptre of widely-extended empire, but to pass out of existence, like the other tribes of the Pacific. In all human probability they have fought their last great fight with us; were another to break out to-morrow, it would, so far as man can see, be a less protracted, and, to us, less formidable struggle than the last, from the simple fact that the native race from which the warriors antagonistic to us would have to be drawn, is now less in point of numbers than during the previous

struggle, and the colonists whose aid was so efficient in bringing the last war to a close, are very much more numerous. We fear our nation is not free from guilt with respect to the diminution of the New Zealanders. The revelations we published in our June number regarding the immoralities that are hastening the extinction of the closely-allied Hawaiian race in the Sandwich Islands, throw light, we fear, on the perplexing question why the New Zealanders are ever on the decrease—their decline not ceasing during seasons of peace any more than during time of war. Perhaps, however, the disappearance of the Maoris, the Sandwich Islanders, and others, was inevitable when the new responsibilities incident to civilisation were imposed upon them; at least this extraordinary discovery has been made, that not merely are European men displacing the native races of the Pacific islands, but European animals are driving out of existence their native predecessors in occupation, and even European plants are replacing native plants, as if the substitution of one race of men for another was produced by the operation of a law embracing not the human family alone, but extending to every grade of life in the world.

If the Maoris vanish, as they probably will by the end of the century, leaving but few traces of their existence behind, there will still be some consoling thoughts mingling with the natural grief that ever arises in contemplating decay and death.

During a certain epoch of their history, they gave evidence of the power the Gospel has in transforming savage natures. Those who have scarcely gained middle life remember when New Zealand was looked upon chiefly as the residence of cannibals; and the atrocious conduct of the Maoris to a missionary, during the recent relapse of some among them into heathenism, must still be in the memory of our readers. Yet the people capable of such deeds were the same who, during the rebellion of Heki, in 1845, were commended by the very troops opposed to them for having carried on war in a civilised manner, and even during the recent protracted hostilities they did not, as a rule, act in such a manner as to make their name a by-word like the Bengal Sepoys in 1857. The Gospel, in the hands of the New Zealand missionaries, showed its wondrous power.

Again, if those sent to evangelise New Zealand found that, in the mysterious providence of God, their work among the natives, like that of Elliot and Bruinerd among the North American Indians,

was to smooth the pillow of a dying race in place of 'raising them permanently to higher life, they have rendered a service to this country and to humanity in general in making it possible for future generations to say that, if, partly through intercourse with Europeans, the native races of the Pacific were struck with mortal maladies, there were at least some Christians to mourn over their fate and soothe them in the years of decline that preceded their departure from the world.

Finally, the labours of missionaries in New Zealand generally, if not so effective as they had hoped for their primary purpose, were still not without great results to mankind, for they prepared the way for those sturdy colonists who will, before the lapse of very many years, make New Zealand unequivocally the Britain of the south, and a new focus of intellectual and spiritual enlightenment for the world.

THE EDUCATION OF THE SOUTHERN FREEDMEN.

BY ONE OF THEMSELVES.

THOUGH I know that the friends of the freedmen in the North feel a deep interest in their welfare and progress, and have shown their sympathy in benevolent deeds, still I sometimes fear that even they have not a full conception of the magnitude of the work of educating and fitting for intelligent citizenship these newly emancipated millions. Looking on from the distance of 1,000 miles, and calling to mind the hundreds of missionary teachers, who, during the past three years, have been at work in the South, it will, doubtless, appear to many in the North that these people have had within their reach good, if not superior, means of acquiring intelligence and education, and the conclusion is likely to be reached that the mass of the freedmen should, by this time, be sufficiently advanced to conduct intelligently their own educational affairs. Now, I do not by any means wish to try to disparage the results of the labours of the self-sacrificing men and women who have so nobly led the march of education into the wilds of Southern ignorance and barbarism, but I do desire that the friends in the North may not fall into error in regard to what has been accomplished, and that they may have a correct knowledge of the situation.

Three years ago, when the work of educating the freedmen commenced, the teacher or missionary had two principal obstacles to combat. The first was the malicious prejudice and the determined opposition of the whites; the second was the ignorance of those whom they came to instruct. It required fully one half as much thought and care to counteract the former, as it did to overcome the latter. School-houses were burnt, in some instances teachers were assaulted and even killed, and, generally, all manner of in-

sult and annoyance was used by the whites to dishearten them and to discourage them from their work. Then the bitter passions engendered, or at least increased, by our late civil war, had not died away, and the teacher stood surrounded by enemies, determined in their hostility to the education of the freedmen. In those dark days it was a bold thing, even here in Alabama, to raise the standard of man's rights and declare for freedom and education. Now all that is changed. There is not a village, hamlet, or precinct in this whole state, where a freedmen's school may not be opened and taught with perfect safety. The spelling-book has once more gained the day, as it ever must, and the Southern people have everywhere been forced to recognise the fact that the black people are to be educated and enlightened, and that they are powerless to prevent it. So much has been accomplished toward overcoming the slaveholder's hostility to education.

Now as to the extent and progress of the schools. It must be borne in mind that, while many teachers have been sent into this field, still no society has aimed to establish schools at other than central points. In other words, the thousands of youth in the smaller places and rural districts have, so far, been almost entirely destitute of schools and instruction. I have not the statistics by me, but I estimate (roughly) that there must be at least 50,000 coloured youth of schoolable age in the State of Alabama. It cannot be that over 5,000 of these have had anything like systematic instruction. In this county (Lauderdale), as nearly as I can estimate, there are about 2,000 coloured youth between the ages of 5 and 21 years. Of this number, perhaps 300 are gathered in schools. This statement will give you an idea of the vast disproportion of the

force of teachers compared with the work to be done. I have said that the societies aimed only to establish schools at *central points*. In this they showed wisdom. A well-regulated school at any county town of the state would be a great source of benefit to the freedmen of that county. It would be a radiating centre. But there is a significant fact connected with nearly all of these schools which must be borne in mind. I allude to the Normal feature found in most of them. In nearly all freedmen's schools the idea is kept prominently before the minds of the pupils that they, particularly the older and more advanced ones, are to make use of their acquirements in instructing others. We generally find it practicable to gather into a Normal class those who give evidence of capacity for teaching, and instruct them with especial reference to that work. So far as my knowledge extends, this plan has everywhere been attended with the most gratifying results. From these Normal classes we have not only been able to supply the primary departments of our central schools with good teachers, but also to send teachers into the country to open small schools of their own, which are generally self-supporting. This much we have been able to do here at Florence, and at other points, perhaps, more has been done in the same way. So it will be seen that every central school is, to a great extent, a Normal school, and, properly conducted, is able to do much toward supplying the country with teachers. Of our own pupils here, eight are at this time, or have been, engaged in teaching. There are, perhaps, ten who are capable of conducting small primary schools, and some of whom will engage in teaching during the present summer months, in the country. In another year we could probably increase this number of young teachers to twenty-five, who again would, perhaps, be able to gather into schools and instruct 1,000 or 1,200 others. And thus the work will go on, unless from want of means or other causes these central schools are compelled to stop.

Touching the pecuniary condition of the Southern people, the whites, even those who formerly were regarded as wealthy, are now nearly all bankrupt. All classes of persons find it difficult to live here. There is very little money in circulation in the South, and the country is so unsettled that enterprises of nearly every kind have stopped. The freed-people especially labour hard, and have done so since the close of the war; but so far they have realised very little money from their labour. Most of what they

have earned, to their credit be it spoken, they have applied toward the purchase of small homes for their families. Last year a large cotton crop was raised, but as every one knows, from some cause or other, cotton sold for from four cents to five cents per lb. less than it cost to produce it. Planters lost heavily, but cotton speculators reaped a harvest.

Unfortunately the Southern people, white and black, very generally still cling to cotton as their chief staple. But I take it that stern necessity will yet teach them to diversify their crops. Could the people of the North witness the manly struggles of the freedmen for independence, in spite of the many obstacles which beset their way, I am sure they would feel encouraged still to extend the helping hand; and could they know with what grateful and prayerful emotions aid of any kind is received by these poor suffering people, they would never, never regret that, in the goodness of their hearts, they were led to extend their sympathies toward the freedmen of the South.

To give you an idea of the *animus* with which many of these people are inspired, let me relate an incident. We have lately had quite a freshet in this section, and much of the bottom land, some of which had been planted, has been flooded. A few mornings since, as I was riding along the river bank, I saw a fine specimen of the "new issue" (*freedmen*) sitting on a fence, looking at about four acres of water outspread before him, beneath which was his *corn-field*. After offering him words of condolence, I asked him how he was going to manage it. "Oh," said he, with a broad grin, that showed entire absence of anything like melancholy or despair, "*when the water falls, I'll plow up the land and plant it again.*" Said I, "Old man! You'll do." He replied, good-humouredly, "I reckon." These people, depend upon it, will *come up*; only give them time and opportunity.

My chief anxiety now is, whether we are finally to close our efforts here in June. I humbly and prayerfully trust that Providence will open up some way for us to continue the work here next fall. We now have everything in order for another year of more successful labour than any heretofore. To break off suddenly now would be sad indeed, and I pray that we may be enabled to go on until we can safely commit this truly noble work to other and more faithful hands.—Truly yours, OSCAR M. WARING.
Florence, Ala., May 8, 1868.—*Amer. Presbyterian.*

THE JEWS' HOME, PROJECTED BY REV. DR. SCHWARTZ.

WE are glad to learn, from the periodical of which the above-named minister and Jewish missionary is editor, that the "Jews' Home," for which, at last meeting of the Hebrew Christian Alliance, he solicited assistance, has now every prospect of success, a large donation of £1,000 having supplied the financial resources needed for the erection of a building. He thus speaks on the subject:—

A NOBLE GIFT.

"It is my privilege to announce to the readers of the *Scattered Nation*, and through them to all that take a prayerful interest in the promotion of God's kingdom among Israel, that two friends have kindly sent me a THOUSAND pounds sterling, in order to purchase a house for the Jews' Home. The money was given on the only condition that neither the names of the donors nor of the place where they live was ever to be mentioned. I may truly say that it is the Lord, and He alone, who has inclined the hearts of these friends to come to our assistance, for I have never seen them nor had any intercourse with them till lately. The gift is *an answer to prayer*, and was received on the evening of a day which had been very painful to me; so that, with a little alteration, I might apply the words of the Psalmist: 'Weeping in the morning, and joy in the evening.' The gift in itself is, no doubt, very handsome, but it becomes doubly so when one is acquainted with the simple circumstances under which it was bestowed.

"In December, 1867, I made a special appeal to the readers of the *Scattered Nation* for the sum of £1,200, in order to purchase a house and to build a hall in connection with the work among Israel. I received £190, and as I was given to understand that I might build an iron hall for that sum, I commenced; but I now find that it will require *another hundred pounds* to clear all the expenses. I am not the first, and I fear shall not be the last, who finds out that one can never fully rely on first estimates, but that a rather large margin must be allowed for all extraordinary items.

"As I had not even all the money necessary for the hall, every idea of a house had to be abandoned, at least before man. The Lord, however, knew more than the readers of the *Scattered Nation*, and He gave it into the hearts of two of

his children to ask me what had become of the purchase of a house. I replied that I had originally asked £1,200, but had only received £190, so that £1,000 was still required. After a few weeks I received a cheque for £1,000, and I believe I may look upon this gift as sent by the Lord in answer to prayer. I know that many dear friends will rejoice, and ask with me the Lord to bless richly the givers, and to make their gift a blessing to many of the house of Israel."

THE JEWS ON THE CONTINENT OF EUROPE.

Dr. Schwartz's correspondents furnish statistical and other interesting information regarding the Jews in various quarters, from which we make a few extracts:—

"1. In Breslau (says Dr. Edward) the number of Jews is from 10,000 to 12,000.

"2. These are pretty nearly divided between the Rabbinical and Reformed Camps. The Ober-Landes-Rabbiner is quite of the old school, but the Reformed have more influence in the city. The Rabbinical seminary mediates in a way between them.

"3. There is a pretty strong feeling of dislike on the part of the wealthy Christian families to the Jews, a striking example of which is found in the regulation for admission of members to the Zwinger or chief centre of social concourse in Breslau, by which the Jew as Jew is excluded.

"They exercise a very great influence through the newspapers, two of the three daily newspapers being quite in their hands, and this influence is exerted to render all that is divine and sacred contemptible by scoffing and flippant allusions. I have an impression besides that here, where their numbers are so great, they exercise a greater general influence on the tone of society than I have ever remarked elsewhere, but this point would lead me further than I can at present afford time for.

"4. More professors than one are baptised Jews, and several who are still Jews are qualified to lecture. A number of them are popular lecturers, spreading some of them the grossest materialism. There are a number of the most eminent physicians Jews; in short, they are represented in all classes and departments of society.

"5. Dwelling as they do so promiscuously with Christians in all parts of the city, they cannot be

said to be inaccessible. In most houses where we visit, we may reckon on meeting sometimes with Jews. But there is a bitter spirit very generally diffused against the Gospel, and a certain contempt which seems to proceed from the experience that Christians have lost the due reverence for the name they bear. I myself have preached in one of the chief churches of the city, situated in the old Jewish quarter, for a series of years. I have also sent round tracts from house to house in all the chief Jewish streets, as well as carried them round myself—this again and again. The chief Jews of this city heard the famous testimony of Israel Pick with their own ears.

"As to results, I cannot speak at present of any as exhibited before our eyes (of course I don't refer to those who may be here as missionaries from other societies) with exception of, perhaps, one man and two or three women."

Mr. Tomory, writing from Constantinople, says:—

"The Hebrew Christians here represent three different churches—the Free Church of Scotland, the Established Church of Scotland, and the Church of England. We will (D.V.) in a fortnight or two form an association, the result of which I will let you know in due time.

"No place in Europe or elsewhere, as far as I am aware, has more Jews than the capital of the Sultan. The poor Spanish Jews, or Sephardim—between 60,000 and 80,000—still groan under the yoke of Rabbinical tyranny, and many changes must take place ere the authority of the Chacham Bashi (Chief Rabbi) will be entirely broken. They occupy several suburbs, and are generally very poor, ignorant, and superstitious. Here, in Galata, we have to do with the Polish-German Jews who come from the various neighbouring countries, and will be about 10,000. There is also a small colony of Italian Jews and Corfiots. There are some rich capitalists among the Spanish and Italian Jews—Camondo is the Rothschild of this place—and two or three lawyers and medical men, rather distinguished in their profession; but the rest, for the most part, is one mass of ignorance—a money-seeking, a money-loving people. The Polish-German Jews have in their community several distinguished medical men, a number of teachers and well-educated merchants, who mix in the best society. They are far ahead, both in intelligence and civilisation, prizing schools, and sending their children to the various educational establishments in town. As our native Christians belong to the corrupt Oriental churches,

and society in general forms a medley of nationalities, such a thing as influencing one another, in the European sense, is out of the question. Language, religion, and social habits are so many walls of separation among the various classes.

"Among the Spanish Jews at Haaskeny schools have been in operation for more than twenty years, attended both by boys and girls. We had to stand the brunt of persecution and anathemas, till these missiles have become powerless. Services have been held for the preaching of the Gospel, and various books and tracts, religious and educational, have been printed and prepared for them; and the various missionary appliances are in use there by the English Church, and the Scottish Establishment; but, under existing circumstances, no large results can be expected. We must be cautious in our proceedings, and still more so in receiving any one into the church by baptism. An Oriental Jew is not distinguished for strong convictions, as we understand it; their tenacity and fanaticism is not the thing. At Haaskeny the pressure is so great that hitherto no baptised convert from among them could remain there; he must be sent elsewhere for safety. What is needed is a central institution, as a home in a safe place for their benefit. Time and patience are needed to overcome the obstacles in our way. Education and general enlightenment will be, with the Lord's blessing, a great help in ultimately opening a large and effectual door for the entrance of the Gospel.

"We have a different class to deal with in Galata, enjoying free access to all of them. For the settled families we have two schools, attended by about 200 Jewish children, a German mixed school, and an Italian female school, in both of which a pure Gospel is taught. Many of the little ones have carried the message of peace to their homes. A whole generation of young men and women have received a Christian education in our schools, and both they and their parents show their gratitude by their friendly conduct towards us. We have evening classes for the adult Jews, in which they are taught languages and read the Bible. Numbers of them attend our Friday evening meeting. This used to be a weekly prayer-meeting; but this winter, I am happy to say, such numbers of Jews have attended them, that it reminds me of the meetings that used to take place at Pesth in the memorable winter of 1842-3. Oh that our eyes were permitted to see the same results! On Sabbath we have two services for the missionary congregation, which is

often largely attended by Jews. The coffee-house in the Jewish quarter, where you yourself used to go, is the daily rendezvous of my colporteur and myself, and often, especially in summer, discussions in the open air take place.

"The number of converts is twenty-five, with sixteen children. They are all married except one. Their wives are generally of Gentile origin, but there are four females of whom both husband and wife are of Israel. Two of the converts belong to the English Church, four to the Scottish Establishment, and the rest to our mission of the Free Church of Scotland. The last mentioned do not include all that have been received by baptism into our church. Some have already entered into their rest, and others are usefully employed and settled in other places. As for their standing and employment, two are evangelists, two colporteurs, one teacher, two ministers, and the rest in respectable positions, either in business of their own or employed by others. One is in government as lithographer and bookbinder. What we need in Galata is a home for the poor stranger Jews that flock in upon us from all sides; from Moldavia, Wallachia, Bucovina, Galicia, and Russia, there is an annual influx of poor helpless Jews, as perhaps in no other place. Stambul is

a great attraction, and they are, without language and without a trade, utterly helpless. It may not be the province of your Alliance to support missions, but you might perhaps be able to contribute £10 or £20 annually in aid of a home which we are about to commence on a small scale. The place is dreadfully dear, and rents *very high*. Our committee has to bear a heavy burden."

The Jews of London are estimated at nearly 50,000.

According to the *Jewish Record*, "It appears that, in 1860, there were 67,752 Jews in Holland. In 1865, there were 68,669, including 3,578 Portuguese Jews; this gives a proportion of one in fifty-two to all the inhabitants. The government gives annually 38,866 florins towards the support of the Jewish ministers, &c. There are nearly 3,000 Jews in the colonies of Curacao and Surinam."

It is said that in Austria there are about 1,420,000 Jews, and in the Northern States of Germany 340,000, in the Southern States 133,000, thus making a total of 1,893,000 Jews in the whole of Germany.

Dr. Burt, in his travels in Palestine, states that the Jewish population of Jerusalem has been increasing of late years, and now reaches 8,000.

A WIDER SPHERE SUGGESTED FOR NATIVE MISSIONARIES IN INDIA.

THE Rev. R. Clark, of Umritzur, in replying to a communication from one of the secretaries of the Church Missionary Society, ably discusses a subject of much interest to all missionaries, and expresses views with which we essentially concur in regard to the importance of opening wider spheres for native missionaries and catechists in India:—

"The subject of your letter is, I believe, one of the most important in all missionary labour, viz. that of carrying on missionary work as far as possible through the agency of the natives of the country in which our missions are established. The feeling is now very general that it is through them that Christianity will really become indigenous in this land. We notice this feeling in almost every report or missionary address that is published, and it is brought forward prominently in every conference; and there are, I believe, but

comparatively few missionaries who do not concur in it. The experience of almost every mission, in every age and country, seems to show that the greatest success in missionary work generally attends the efforts of those who are most diligent and skilful in selecting and training and guiding and organising a native agency.

"We can therefore thoroughly agree with the statement made by Mr. Stuart at the Calcutta Missionary Conference of the 25th January, that 'the work of converting India is not to be achieved by European missionaries. They will have to push the natives forward to do the real work, and keep themselves in the background.' The policy of the parent committee we believe to be a true one (as declared in your own words in Mr. Frost's address at the Saharapur Conference), when you say that 'the parent committee

are resolved to make more use of native agency, and to be more sparing as to sending out European missionaries, unless the funds of the society largely increase.' The efficiency and extension of our work depends, doubtless, far more on the quality of the missionaries, and on their power of influencing others, and of setting them to work, than on the number that are sent out. We can many of us, therefore, sympathise even with the remark made at the American Board of Missions, referred to in the same address, that 'it has been found that a less number of foreign missionaries is needful for the work in a heathen country than was once supposed. There must be free room for the growth and action of a native ministry, and for devolving upon that ministry the heaviest responsibilities it will bear.' I cannot myself believe that the best way of carrying on work is for a number of English missionaries to go out day by day, and year by year, for a whole lifetime, into the same bazaars, and preach the same truths, perhaps in the same way, to the same audience, that so often appears to be Gospel-hardened, and whose curiosity has already been so satisfied, that they will often not even cross-over the way to listen to what they have heard a hundred times before. The Gospel must of course be preached in old and new missions, and there are in all our large cities a number of strangers to whom the Gospel message is probably new; but the question often rises to the mind, whether a small number of English missionaries, sometimes even only a single individual, cannot generally, with a proper staff of native helpers, both bring the Gospel to bear on these, and also superintend the native pastor in his oversight over the native flock. If this is the case, it would be better for the greater part of our preaching missionaries to be away from our large stations, and for each of them to be a centre of missionary work himself, with his native helpers around him, spending both hot weather and cold in the towns and villages, and working in some chosen neighbourhood from some fixed basis of operations, as far as circumstances would allow it, with every due regard to health. Wherever the English missionaries are massed too much together, the natives seem to throw all responsibility on them, and to become more or less mechanics. They cannot work freely in an Anglicised community, with too many Europeans round them. The mission is then an European, not a native one. The Europeans are everything; the natives nothing. The Europeans assemble together at their stated meetings

and conferences, and model and arrange everything according to their European notions. The natives see that the Europeans are determined to have everything their own way, and that they are merely servants and agents, and they soon learn to say 'Yes' to everything, and do what they are told to do, and nothing more. They feel, perhaps, little heart for their work, because it is not so much their own work as the Europeans', and because they are not primarily responsible for it. Some of the better class leave the mission; and those who remain seem sometimes as uncomfortable and unserviceable in it as a native sepoy does when dressed in an English grenadier's uniform.

"I am speaking, of course, only with reference to bazaar preaching in a station, and with reference to the native congregation. It has often seemed to me that native Christians will hardly go to their own native pastor when they have a number of English missionaries at hand, ready to listen to their every want. Inquirers, too, will often go unwillingly to catechists, when there are several missionaries at their station, where the inquirers will of course go from one missionary to another, and endeavour to obtain, through the kindness of one, what they fail in securing from another. The catechist, too, becomes unsettled, if he hardly knows to whom he belongs, and may, any day of his life, be transferred from one missionary to another, whose plans of working are perhaps altogether different. I do not speak of stations where missionaries are engaged in large schools or colleges, or in literary labour; for the educational department of missionary work is a distinct one, and one or more English missionaries must always be at the head of every important missionary institution; nor am I speaking of young missionaries lately arrived from England, who are only learning the language; but it may become a question whether some of us older missionaries would not perhaps do more good to the station itself were we to leave it; and do also infinitely more good to the neighbourhood around were we to become centres of missionary operation, with full powers to act each one for himself within certain limits in connection with a sufficient staff of native labourers. We now want our English Wickliffes, each with his band of 'poor priests'; we want men of fire and power, who can organise bands of itinerants, and who will do individually more, in the present state of native society, than the best committees; we want picked, resolute, talented (as well as pious) men,

who can guide the natives in their work, and give them a soul to work ; and this both in our central mission stations and in the rural districts all around.

"But you are mistaken in thinking that I wish to see native evangelists and pastors placed in the same position towards Salisbury Square as European missionaries are. This would not work at all. In order, however, to spread the Gospel amongst natives, I think that our native brethren should do everything they can do. Some kinds of work they will do far better than Europeans. They must have free liberty of action, and we must not always consider them to be mere children, but look on them as men, who are not always to be kept under a father's eye, but will gain advantages and become more manly and useful by being sometimes away from their parent's eye, and in a position where they not only may, but sometimes also must, act for themselves. They must not be always disciples who have everything

to learn, and have to keep learning everything over and over again from us ; but they must be considered as men who have become teachers in matters that some of them know equally well with ourselves. They must each one of them be superintended by the English missionary ; and our committee at home doubtless often remember that the native teacher will not ordinarily rise higher, either in mind or soul, than the English missionary ; and that, whatever it is desired that the native teacher of India should be to his fellow-countrymen, that must the English missionary be to the native teacher ; and that, if it is wished that the native teacher should stamp the impression of his soul on natives, the European must first stamp his impression on the teacher ; and that, therefore, we want for India, not men who leave no impression behind them, but men who are able both to teach themselves and to make Christian teachers out of men of great natural talent, and of considerable acquirements."

THE GREAT MISSIONARY SOCIETIES OF THE CHURCH OF ENGLAND.

We bring together an extract from the *Mission Field*, a paper published by the Church Missionary Society as a leaflet for letters, and a document from the *Church Missionary Record*, as collectively throwing much light on the great societies connected with the Established Church. The last of these extracts will greatly interest those young men, members of the Church of England, who contemplate going out as missionaries. The first and the second should attract the notice of students of ecclesiastical, nay, even of civil, history, not less than of those who feel ardent attachment to the evangelistic work.

ORIGIN OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We are indebted to the Rev. Dr. Fraser, of Alton, for the following extracts having reference to the first steps which were taken towards forming the Society for the Propagation of the Gospel :—

I.

"Sess. 7, 13 Martii, 1709, *Minutes of Lower House of Convocation*.—At the proposal of Dr.

Isham, a committee of twelve were named to enquire into Ways and Means for promoting Christian religion in our Foreign Plantations ; and the said Committee are directed to consult with the Lord Bishop of London about the premises as often as shall be found necessary. *Et ulterius ordinávrunt*—that it be an instruction to the said Committee that they consider the promotion of the Christian religion according to the doctrine, discipline, and worship of the Church of England as by law established. And that it be a further instruction to the said Committee to consider how to promote the worship of God amongst seafaring men whilst at sea. And it was declared to be the opinion of this house, That any members might come and propose anything to this or any other Committee, unless it was otherwise ordered by this house, but none to have liberty of suffrage except such as are deputed to be of the Committee."—Page 243, *The History of the Convocation of the Prelates and Clergy of the Province of Canterbury*, 1700. London : A. and J. Churchill, 1702.

II.

Atterbury to Bishop Treloarney, March 15, 1709.

—"We appointed another Committee, for considering the means of *Propagating the Christian Religion in Foreign Parts*, who sat the first time this afternoon in the Chapter House of St. Paul's."—*Atterbury's Correspondence*, vol. i. p. 88.

III.

"When business of high consequences to the Church, and such as was likely to do honour to the promoters of it, was started by the clergy, attempts of the same kind, without doors, were set forward which might supersede theirs. Thus when the Committee I have mentioned was appointed, March 13th, 1700, to consider what might be done towards 'propagating the Christian religion, as professed in the Church of England, in our Foreign Plantations;' and that Committee, composed of very venerable and experienced men, well suited to such an enquiry, had sat several times at St. Paul's, and made some progress in the business referred to them, a charter was presently procured to place the consideration of that matter in other hands, where it now remains, and will, we hope, produce excellent fruits. But whatsoever they are, they must be acknowledged to have sprung from the overtures to that purpose first made by the Lower House of Convocation."—Page 13 of preface to *Some Proceedings in the Convocation*, 1705 [by Dr. Atterbury] 1708.

CHURCH MISSIONARY SOCIETY. — FACTS AND FIGURES.

On the 12th of April, 1799, sixteen clergymen and laymen of the Church of England—among whom were John Venn, John Newton, Thomas Scott, John Bacon, the sculptor, and Josiah Pratt, met at the "Castle and Falcon," Aldersgate Street, and founded the society. Its total income for the first three years amounted to £911; for last year it was £145,000. The whole amount received by the society to the present time, is £4,400,000; of this, foreign missions expenditure, disabled missionaries and students, have absorbed £85 per cent.; association expenses, publications, and management, £12 0s. 11d. per cent.; and investments have been made at the rate of £2 19s. 1d. per cent. During the last twenty years, management and incidental expenses have averaged about £2 3s. 7d. per cent.

The first missionaries of the society were two Germans, who were sent in 1804 to the west coast of Africa; since that time the society has sent out into the mission field 703 European missionaries and agents, and now supports

277 missionaries, 1,830 lay agents, and 878 schools.

In Sierra Leone, the native clergy, inclusive of the pastors of the native church, are more than three fourths of the whole missionary staff. In the Yoruba Mission they are more than one third. In the Niger Mission staff of 16 agents, not a single European missionary is found. In the Indian Missions there are 38 native clergy to 94 European; of ordained missionaries in Ceylon nearly one half, in New Zealand two fifths, and in North-West America one third are natives. The development of this native pastorate is the result of the society's expenditure upon schools and native agency.

In 1854, the native church at Sierra Leone took up the schools, relieving the society of about £800 per annum. In 1862, the native pastorate was founded, and ten pastors placed on funds. The society's connection with Sierra Leone is now mainly confined to the maintenance of educational establishments. Six missions have sprung out of Sierra Leone—the Timneh, the Yoruba, the Niger, the Bullom Shore, the Quiah, and the Sherbro. During the past year, the native church at Sierra Leone have raised £800 for their Native Pastorate Fund, and £830 as a Church Missionary Society Jubilee Fund.

The first missionaries to India went out in 1814; the society now has there 1,655 missionaries and agents, and 697 schools; for the year ending December, 1866, there were 26,160 scholars, and 10,524 communicants in connection with the society. The annual contributions of native Christians amount already to more than £2,000.

The China Mission was commenced in 1845, at Shanghai, and the society has now in China six principal stations, with a staff of 14 European and one native ordained missionaries; and 24 native catechists and teachers.

The New Zealand Mission was commenced in 1814; there are now 18 European and 12 native ordained missionaries, occupying 18 stations in the northern island.

For the year ending 31st of March, 1867, there were in England, Scotland, Ireland, Wales, and on the Continent, about 1,000 auxiliaries and associations connected with the society; and for the year ending December 31st, 1867, there have been preached on behalf of the society, by its association secretaries, missionaries, and clergymen supporting the society, 5,518 sermons; and 2,462 meetings have been held. About

12,000 missionary-boxes have been issued during the past year alone. The society publishes monthly, *The Intelligencer*, 6d.; *Gleaner*, 1d.; *Record*, 1d.; and the *Juvenile Instructor*, for children, ½d., which may be had of all booksellers.

The natural expansion of the society's work abroad involves an increase upon the last year's expenditure to a very large amount; and after a most careful revision of the estimates for the coming year, the committee are satisfied that but little reduction in those estimates can be made. Considering the number of Europeans employed, the nature of the work, the trying circumstances under which it is carried on in all parts of the world, the sum expended must appear small to those acquainted with the facts. It will require an income of £158,000 to enable the society to maintain its work for the present year. The question arises, must the work be fully maintained or partly relinquished? At present, not a single labourer has been recalled. Such a step cannot be taken, until the result of the appeal issued by the committee is known; but, notwithstanding the pressing claims of the mission-field, the committee have felt it their duty to keep at home five missionaries who should have sailed last year. The committee believe that a clear comprehension of the present difficulty will be followed by an earnest determination to remove it.

The Church Missionary Society have made some alterations in the regulations for the management of their well-known Missionary College, at Islington. The rules are now as follow:—

1.—That the students designed for ordination in England receive instruction in the Latin, Greek, and Hebrew languages.

2.—That all the students be instructed in the ordinary branches of a sound English education; in the principles of comparative philology, so far as to prepare them for the study of new classes of languages, and to reduce, if necessary, unwritten languages; in the elements of natural philosophy; and, so far as circumstances may allow, in medicine, botany, and chemistry.

3.—That the study of history, both ecclesiastical and general, be steadily pursued by the more advanced students; together with the usual course of a sound theological education, the study of the evidences being made prominent with a view to Mahomedan and heathen controversy; and such a knowledge of eastern manners and cus-

oms acquired, as may serve to illustrate the Scriptures.

4.—That the students be trained, by proper exercises, to the exposition of the Scriptures, the composition and delivery of sermons, and the most simple and effectual methods of communicating knowledge to others.

5.—That the students be taught psalmody; and that they be encouraged to acquaint themselves with useful mechanical arts; with the principles of agriculture and gardening; and with such other departments of knowledge as may enhance their influence with the people among whom they labour, by contributing to their social improvement.

6.—That the normal course of study comprise three years, of which the two latter years be especially devoted to theological instruction, to which may be added the study of some native language as soon as the location of a student is fixed. The theological course will be practically capable of extension, as it will be completed in January, and the student will be then brought before the committee to be presented for holy orders, either to the Archbishop of Canterbury in March, or to the Bishop of London on Trinity Sunday, or to the Archbishop in September.

7.—That every student attend some well-organised schools during some period of his residence in the institution, so as to become acquainted with the best approved systems of education previously to his departure to his station.

8.—That, with a view to exercise the students in the parochial details of ministerial labour, they be required to devote a portion of their time systematically to visiting the poor, conducting cottage lectures, and undertaking such other duties of a catechist or Scripture-reader as may be assigned to them by the principal, in communication with the parochial clergy of Islington, or its immediate neighbourhood.

9.—That, in conformity with the denomination and profession of the Church Missionary Society, pains be taken, not only to instruct the student in the doctrines of the United Church of England and Ireland, and their agreement with the Holy Scriptures, but also to impress on the minds of the students due reverence for its ordinances and formularies; especial attention being paid to the principles of the reformation, particularly as exemplified in the history of our own church.

10.—That it be a leading aim, in the domestic arrangements of the institution, to promote that hardiness of mind, that alertness and vigilance,

that patience of labour, that spirit of humility and mutual kindness, that subjugation of self-conceit and self-will, that superiority to bodily ease and gratification, that simplicity of character and plainness of manner, which are indispensable qualifications of a true missionary.

11.—That the object of the institution, as expressly founded for the advancement of Christ's kingdom in the world, be ever kept in view; and

that suitable means be used to maintain among the students a spirit of prayer, of devout communion with Christ, of dependence on the influences of the Holy Ghost, of detachment from the world, and of devotedness to their high and holy calling as ambassadors for Christ, sent forth to beseech, in his stead, a guilty world to be reconciled to God.

ROMISH CONVERTS IN JAPAN FAILING IN THE HOUR OF TRIAL.

AN impression is very extensively abroad that Roman Catholic missionaries are far more successful than their Protestant compeers in making converts among heathen nations. They are quite correctly supposed to gather heathens into their churches more rapidly than their rivals, and it is tacitly assumed that these converts are equally valuable with those belonging to the Protestant missions. This latter supposition is entirely at variance with facts. Romish missionaries soon baptise numbers, because the standard of attainment required from candidates for the sacrament is so exceedingly low. If Protestant missionaries depressed their standard to the same level, they would make way just as fast. In testing the relative success of the agents sent forth by the great rival churches, we must ascertain how the so-called converts pass through seasons of persecution. The awful ordeal of the Indian mutinies, it is now everywhere admitted, was met by the Protestant converts in India in a manner to excite the commendation of Christendom. It markedly contrasted with the way in which the baptised native Romanists behaved more than half a century earlier, during the persecution under Tippoo Sahib; when it was stated that out of 60,000 ordered to become Mahommedans, all but two or three, for the time at least, obeyed.

We subjoin from a recent number of the *Annals for the Propagation of the [Romish] Faith* a notice of the conduct exhibited by the native Romanists of Japan during the persecution recently set on foot against them by the intolerant authorities there. It will be seen that they acted in a manner to recall the apostacy of their co-religionists during Tippoo's persecution, rather than the stability of the Hindoo Protestant converts during the mutinies.

"Before proceeding, however, to the execution of their mandate, the officers determined to make another effort to overcome those who had hitherto kept firm to the faith. Consequently, the Christians were transferred to the prison set apart for severe punishment, and there they were told that no one would be set at liberty without having first renounced the Christian doctrine. And, in order to make sure of their menaces taking effect, the officers did not hesitate to have resort to force. Ten of the chiefs were tortured, and had the misfortune to yield. Their defection had a bad effect on the other prisoners. They all, both men and women, signed a paper, declaring they repented of having followed the religion of the strangers, which the government proscribed. Had these unfortunate creatures persevered two or three days longer, their freedom would have been attained, and they would, perhaps, have been the means of securing liberty for the entire mission. Bandits were at once sent off to Ourakami to destroy the chapels in the villages whose inhabitants had denied the faith.* One only of the prisoners had the courage to confess the name of Jesus Christ, and the glory of remaining unshaken to the end. Twice he suffered torture, and each time he came out victorious from the conflict. No less than seven times was he brought before the governor or his delegates. In a recent letter, the Rev. Mr. Cousin gives an interesting account of these examinations, and of the apostates' recantation."

* A private correspondence, published last February in some religious papers in France, exaggerated the extent of the defection, which, though infinitely to be regretted, no doubt was yet quite of a temporary and local character. Farther on, it will be seen how the loss was repaired.

INTELLIGENCE.

England.

LEGAL PROCEEDINGS IN CONNECTION WITH A JEWISH CONVERT AT CARDIFF.

(From the *Cardiff Times*.)

On Thursday, July 9, Mr. M. S. Oppenheim, barrister, instructed by Messrs. Sampson, Samuel, and Emmanuel, attended before Mr. Justice Blackburn, of the Queen's Bench sitting at Chambers, and applied for a writ of *habeas corpus* directing the Rev. Nathaniel Thomas, a Baptist minister, of Cardiff, to bring into court Miss Esther Lyons, a Jewess, the daughter of Mr. Barnett Lyons, of Mount Stuart Square, Cardiff. Mr. Oppenheim informed his lordship that the application was made on behalf of Mr. Barnett Lyons, the girl's father, who alleged that the girl had been induced to leave his home by Mr. Thomas, and by that gentleman's wife, and that these persons had prevented him seeing her, and that she was now kept in their custody or under their control against her will for the purpose of inducing her, by mental coercion and undue influence, to become a convert to Christianity. Mr. Oppenheim submitted to his lordship that a parent had the absolute care and control of an infant until the age of 16, and that up to that age the Court of Queen's Bench had decided that a child did not arrive at years of discretion so as to be able to exercise any choice of its own against the parent. That up to the age of 21 years a parent was the guardian of his child, and entitled to its custody, against every other person who might detain such child against its will; but that, if a child after 16 years of age, elected to leave its parents, the Court of Common Law allows such child to exercise a choice. That in this case, Esther Lyons was 18 years of age; that her father alleged that she was kept away from him against her will, and therefore asked to have her brought into court for the purpose of ascertaining whether she was under restraint or not. In support of this application several affidavits were handed to his lordship, setting forth all the facts.

His lordship, having read the affidavits, said that he had no doubt but that Mr. and Mrs. Thomas knew where Esther Lyons was, that they had acted most improperly in refusing to allow

her to see her father; but that, as she was 18 years of age, and as there was no positive evidence that she was now under restraint, the writ of *habeas corpus* could not issue at Common Law.

Mr. Oppenheim submitted that the best proof offered that the girl was not staying away from her father of her own free will was the fact that after Mr. Thomas had agreed, as set forth in Mr. Lyons' affidavit, that she should have an interview with her father, he had declined to allow such interview to take place. He also urged upon the judge the great improbability of a girl who had been educated as a Jewess writing the letter set forth in the affidavit as having been received by her father, the phraseology of which letter was most peculiar, and in which she declined to see him—the same letter being without date and address.

Mr. Justice Blackburn said that it was unnecessary to argue that point, as he was convinced that the letter was the composition of the Baptists, and that from the facts disclosed, if the girl had been under 16 years of age, he should have had no hesitation in issuing the writ.

Mr. Oppenheim then asked his lordship to grant a summons against Mr. and Mrs. Thomas, calling upon them to show cause why the writ should not issue.

His lordship said he would readily do that, and granted the summons.

On Thursday, July 16, the day on which the summons was returnable, Mr. Oppenheim attended before Mr. Justice Blackburn to support the summons, when an application was made on behalf of Mr. Thomas to postpone the consideration of the case, on the ground that there had not been sufficient time to prepare affidavits in reply.

Mr. Justice Blackburn said: Mr. Thomas has a very simple thing to do. There is no doubt in my mind that they (the Thomases) know where she is; therefore let her be brought to chambers, so that it may be ascertained whether she remains away of her own free will. If they do not produce the girl, or show that it is out of their power, the writ must be issued against them.

Mr. Oppenheim said he had no remarks to make after his lordship's observations, as he was perfectly satisfied with them.

Mr. Justice Blackburn then adjourned the summons to the following Tuesday.

On Tuesday, July 21, the case again came before his lordship. Mr. Dodgson appeared to show cause against the summons: and Mr. Oppenheim in support of the same.

Two long affidavits from Mr. and Mrs. Thomas were produced, in which they admitted that they had received the girl into their house on the evening she left her father's; that before that occasion they never knew her; that on the next day they had placed her at a ladies' school at Cardiff, and that since that time they did not know where she had been, nor did they at present know where she was.

Justice Blackburn did not believe their affidavits that they could not obtain any information about the girl, and said he should make an order that unless Mr. and Mrs. Thomas made a positive affidavit that they neither knew, nor could by any means in their power learn, where the girl was, the writ should issue.

Mr. Oppenheim then handed to his lordship the affidavits of Nathan Jacobs and David Goodman.

Mr. Justice Blackburn said these affidavits confirmed the view he had taken.—Summons adjourned.

On Tuesday, July 28th, the case was again before the judge. Mr. Dodgson again appeared for the Thomases. Mr. Oppenheim in support of the summons. Mr. Dodgson handed to his lordship an affidavit sworn by Mr. and Mrs. Thomas, in the exact words required by his lordship.

Mr. Oppenheim said it was now necessary for his lordship to decide between the affidavits, and stated that this affidavit was directly contradicted by all the other affidavits in the case.—Mr. Justice Blackburn: This affidavit positively denies that the girl is under the Thomases' control, and it also states they have no means of ascertaining where she is. I have given the case much consideration, and think that to obtain the control of the girl, it would be advisable to make her a ward of Chancery, which, I believe, can be done by settling upon her a small sum of £10. The Thomases have sworn that they have no means of knowing where the girl is. It is difficult to say I quite believe them: the circumstances are very suspicious—it is a question for their consciences. I have, sitting here, no jurisdiction to issue the writ, except the girl be detained against her will: but if you ask my private opinion, were

I a Vice-Chancellor, with these facts before me, I should have no hesitation in sending both Mr. and Mrs. Thomas to gaol for contempt, as I do not believe their statement that they don't know, and have no means of knowing, where she is; but whether she is detained against her will is quite another question, and as she is above 16, the writ of *habeas corpus* cannot be issued unless that is proved. The clergyman who has sworn this affidavit must satisfy a higher power as to his conscience.

Mr. Dodgson applied for costs against Mr. Lyons.

Mr. Justice Blackburn: I shall not allow them. I don't suppose that you (Mr. Dodgson) or anybody else can doubt but that Mr. and Mrs. Thomas throughout have been perfectly able to say where the girl is.

His lordship then endorsed the summons, "no order and no costs."

Mr. Oppenheim said his client would consider the suggestion made by his lordship to apply to the Court of Chancery; in the meanwhile he was instructed to say that an appeal would be made to public opinion, by publishing in the press an account of these proceedings of the Thomases. He was also instructed to thank his lordship for the great attention he had given to the matter.

At the end of our first article will be found extracts from a letter of Mr. Thomas's, furnishing some additional facts in regard to this remarkable case; and subsequently to the making up of that portion of the number, the following letter from Miss Lyons herself, appeared in a Cardiff paper:—
 "To the Editor of the *Guardian*.—Sir, I have seen a statement in your impression of the 8th August, purporting to come from my father, and containing charges against persons who have shown me great kindness since I knew them. It ill becomes me to enter into a public discussion with my father, but thus much I may publicly declare, that no one has ever made the slightest attempt and still less coerced me to leave my father's house. In order to prove this, I hereby declare, that I am quite ready to meet my father in the presence of some witnesses on his and my part, and to tell him what he already knows, that of my own accord I left his house, and that I have found in Jesus of Nazareth the Saviour of my soul, and have been baptised in His name. As soon as my father accepts my proposal, and will kindly say so in your paper, I will let him

know the time and place of meeting.—I am, Sir, your obedient servant, ESTHER LYONS.—*London, August 15th, 1868.*"

OPEN-AIR MISSION.

We have much pleasure in acceding to a request that we should direct attention to the operations of the Open-air Mission, and select various interesting paragraphs from its tenth occasional paper.

The Open-air Mission was formed in June, 1853, to encourage, regulate, and improve open-air preaching, especially among laymen. The committee and members are laymen, and are members of different Protestant denominations. Its operations include preaching in the open air, in the streets and parks, at races, fairs, and executions, or wherever the masses assemble out of doors; also the visitation of lodging-houses, and work-houses in the winter. All the members preach without payment, but the committee often meet travelling expenses.

A conference is held on the last Monday in each month for mutual edification and social union.

Encouraging and decided cases of conversion as the result of open-air preaching are frequently met with, showing that when the Saviour's command "Go out quickly into the streets and lanes of the city" is obeyed, the Divine promise is fulfilled, "My word shall not return unto me void."

Summary of Operations for the Year ending June, 1868.

No. of Members	158
„ Auxiliaries... ..	12
„ Conferences held by the mission and its branches	48
„ Races visited	59
„ Fairs visited	58
„ Executions visited	12
„ Other special gatherings visited	29
„ Tracts distributed	518,480

Funds.

Receipts	£541 15 8
Expenditure	487 11 10
	£54 3 10

The following account of experience acquired by those who have long preached in the open air is taken from a pamphlet, now in its 105th thousand, called "Go out quickly," and signed "Rob Roy" (evidently Mr. Macgregor, of the *Rob Roy* yacht).

The circumstances attending more than 20,000 services held in London for the Open-air Mission have been recorded, and their meaning extracted. There is thus available for future use a large amount of information about the people regarded in an aspect altogether new.

1. The people are ready to come, and willing to listen.

2. If they are to hear with profit, you must speak with simplicity.

Fifty years ago, the scoffers and indifferent were usually a majority in any assembly representing an average of the passengers in a street, or the inhabitants of a narrow court. But now, those predominate who are willing to weigh the words of any man who speaks soberly, and who, by his tone and manner, shows that he is *really in earnest*.

Not one service in fifty is interrupted—not one in a hundred is stopped by opposition. Except in the very dens of Popery and misery, interruption generally calls forth the spirit of fair play, and it is very seldom indeed that the blasphemers can face a public opinion, which is often distinctly manifested, sometimes, perhaps, too roughly.

(From a special Correspondent.)

On Friday, 31st July, parliament was prorogued, nominally to the 8th of October; and, in answer to an inquiry recently addressed to a member of government, with respect to the date of the coming election, it was stated that the writs would be issued, in all probability, early in November. The electioneering campaign has already been opened; and, considering the uncommonly protracted time it will last, and the vast constituencies which must be canvassed, if such vast bodies of men can be canvassed at all, it is feared that the coming election will be the most expensive on record. Not for a long period have political matters worn an aspect so ecclesiastical as that which they now present, and there can be no dispute that the primary question to be submitted to the new constituencies will be one of such importance that to find its parallel the mind naturally goes back to the seventeenth century.

The party who consider the disestablishment and disendowment of the Irish Church a blow to Protestantism in Ireland and here, made a great demonstration on Monday, August 17th, at the Crystal Palace. Partly from the unfavourable

character of the weather on the day of meeting, partly because the hopes that had been formed by the promoters of the meeting in regard to the numbers likely to be present had been too sanguine, the sum total of those who actually presented themselves at Sydenham fell far short of the expectations that had been formed. The recently-created Lord Fitzwalter, formerly Sir Brook Bridges, Bart., presided; and the Duke of Portland sent £2,000, to promote the objects of the meeting. Of the speakers, two used language clearly calculated to injure the cause they had at heart. One was a fiery Orangeman, who hinted that 20,000 or 30,000 of his fellow-members of that fraternity might turn out to prevent the carrying into execution of the Gladstone measure, should parliament adopt it, and expressed the conviction that the army would not act against them as the tool of a majority; and a Mr. Holden, from Birmingham—but whom the Conservative association of that city have since disclaimed as their representative—considered that Judas Iscariot was a gentleman compared with Mr. Gladstone! It has since been stated that Mr. Stephen E. Gladstone, of Christ Church, Oxford, a son of the ex-Chancellor of the Exchequer, will be ordained at the next of the Bishop of Winchester's ordinations, and will serve as curate in St. Mary-the-Less, Lambeth, a poor part of London, greatly requiring Christian effort.

The British Association for the Advancement of Science commenced its thirty-eighth Annual Meeting at Norwich, on Wednesday, August 19th, under the presidency of Dr. Hooker, son of the late very distinguished botanist Sir Wm. Hooker, and who already equals, if indeed he is not beginning to exceed, his father's fame. The Hookers are a Norfolk family, and there was at once a delicate tribute to the county in which the Association met, and a fine appreciation of Dr. Hooker's own feelings in making him the head of the Association during its Norwich meeting. His address contained a panegyric on the works of Mr. Darwin, whose celebrated hypothesis Dr. Hooker warmly embraces. He spoke of his own merits with pleasing modesty.

Two very distinguished representatives of the London press have passed away during the by-gone month—Mr. Cooke, from the first editor of the *Saturday Review*, and Mr. Higgins, better known as Jacob Omnium, of the *Times*.

Scotland.

(From a special Correspondent.)

THE affairs of the Edinburgh Old Greyfriars Church still continue to occupy public attention. This congregation is often held in England to present a certain analogy to the "Ritualistic" churches now raising their heads in many places; and, so far as the introduction of a liturgy and an organ into public worship may be considered in technical language "Ritualistic," the description is undoubtedly correct. But the late Dr. Robert Lee, of Old Greyfriars, was by no means of that type of mental structure which one meets with in Ritualistic clergymen. He was not a northern Mackonochie, of St. Albans the Martyr, gravitating perpetually Romewards; his tendencies were towards Broad Churchism, though the appliances possessed by the Presbytery for checking erratic courses prevented him stating his views with a boldness equal to that of his southern compeers. A month ago the minister who held the presentation to Old Greyfriars Church was the Rev. Paton J. Gloag, M.D., of Blantyre, in the Hamilton Presbytery, a minister of quite different tendencies from those of Dr. Lee, and who, it was expected, would work territorially among the poor of Old Greyfriars Church instead of consulting the æsthetic tastes of the present church members, most of whom are in no sense "parishioners" of Old Greyfriars, but were drawn from all parts of Edinburgh by their sympathies with Dr. Lee. Representations were made to Dr. Gloag by this Lee party in the congregation, which seems to embrace all, or nearly all, the present attendants at the church, and that gentleman has reluctantly consented to surrender the presentation.

Writing on August 7th to Mr. Cairns (the medium of communication with the congregation), he says, "I must confess, however, that I have felt the greatest difficulty in arriving at a true decision; for I feel that not only must the wishes of the congregation be respected by me, but also the claims of the parish, the opinions expressed by my supporters in the Town Council, and especially an unexpected call to a higher sphere of usefulness in the Church of Christ. However, taking all things into consideration, I have made up my mind, although with considerable hesitation, that the continued opposition of the congregation is a sufficient reason for my declination."

"Circumstances have somewhat altered since I received your former letter in the name of the committee. I think I am entitled to infer, from the proceedings of the council, that it is improbable that the petition presented by the committee will be acceded to, and that, consequently, my declaration will not forward their object, but only make room for a third party. Now I think it only reasonable that I should desire to have some indication of the feelings of the congregation in this altered scale of matters. The question that I wish to put before them is, whether, considering the probability that my withdrawal will not forward their wishes, they still persevere in the request formerly made to me." The congregation did persevere; and on finding this to be the case, Dr. Gloag at once resigned the presentation.

Ireland.

(From our own Correspondent.)

THE preparations for the Church Congress, which is this year to migrate to Dublin, are now complete. The Congress will be opened at ten o'clock in the morning of the 29th of September with a service in St. Patrick's Cathedral, and a sermon by the Dean of Cork, and will be continued during the three following days. Among the subjects that will occupy it are, the best means of combining economy with efficiency in the conduct of religious societies; hindrances to the progress of missions; the relative functions of church and state in national education; the hold of the church upon the young; male and female lay agency; physical science and theology; periodical literature; Biblical illustration; church work in Ireland; and the organisations and working of the American and colonial churches. The last subject is just now invested with a peculiar and keen interest, and will introduce the large question of lay representation in church synods. Among those who have promised to read papers and take part in the discussions are the Deans of Chester, Ely, Norwich, Cashel and Ferns; the Archdeacons of Dublin and Taunton, Canon McNeile, Professor Plumptre, Mr. Ryle, Dr. Hannay, Erskine Clarke, Dr. Kay, H. B. Tristram, Professor Jellet, the Hon. and Rev. Mr. Plunket, Sir Joseph Napier, Fleetwood Churchill, M.D., Lord Nelson, Mr. Beresford Hope, and many more who carry widely honoured names, and whose presence is likely to make the coming Congress one of the most important that has been held.

By the report of the Ecclesiastical Commissioners it appears that 10 churches have been completed during the year, and 16 are in progress; that the sum expended has been £51,928; that £16,279 was received in private subscriptions; and that appointments were made during the half-year to 122 parochial benefices, 14 prebends, and 9 dignities. It appears also that a prebend, chancellorship, and precentorship having fallen vacant, the appointments to them have been suspended as there is no cure of souls attached; and that the appointment to a benefice in the diocese of Cashel has also been suspended. Divine service had not been celebrated in Ballynureen since 1830, and the commissioners have now appointed a curate instead of an incumbent.

The Wesleyan College in Belfast has been opened with great spirit. Besides the inaugural address of Mr. Arthur, the president, addresses were delivered by Dr. McCosh and Dr. Henry, as well as by members of the Wesleyan body; and the college, prominent even among the beautiful structures in its neighbourhood, has been launched with cordial and general sympathy.

A conference of the Young Men's Christian Associations in Ireland has been held in Dublin, and with admirable success. Delegates were present from all the provinces, as well as from England, Scotland, America and France. The business was preceded by a meeting for prayer on the evening of the 4th; and on the 5th, 6th, and 7th, papers were read on the following among other subjects: The objects, working and present position of such associations; difficulties of Irish associations; review of the French associations; and the best agencies for effecting the objects in view. Among those present were Mr. Shipton and Mr. Williams from London, Mr. Barne, and unexpectedly, M. Cook from France; Mr. Whitwell, Henry Varley, &c.; so that the founders of more than one great association were able to give the benefit of their experience to younger men. An excursion to the Dorgle and Powerscourt, and an evening at Mr. Bewley's hospitable house at Booterstown, added to the pleasure of the meeting, to which, as unexpectedly as M. Cook, Mr. Phillips contributed his share by his peculiar and striking Service of Song. The distinctively Christian association has not progressed in Ireland as freely as elsewhere, and one result that may be expected from the Conference should be the revival, and retention, and organisation of this good work.

Fields for Christian enterprise, organised or un-

organised, are certainly not wanting. The correspondent of a northern paper describes, with a sad fidelity, a moonlight visit to some brick-kiln near Belfast. "Round the kiln, which was burning fiercely, were congregated about fifty people, some warming themselves, some watching for the police, some betting, but the greatest bulk of them had pulled the barrows in which the bricks are wheeled, round the fire, and were playing cards on them. . . . In another place I found men, women, and children all huddled together in one confused mass; filthy nakedness, degradation, and shame intermingled." It is at points like these that we need our Christian chivalry.

One brave, grey-headed soldier in this service has just been gathered to his rest. Fifty-three years ago a young Englishman was settled by the Independents as a missionary in the west of Ireland, with Sligo for his head-quarters. Slight and diminutive in figure, but with a massive and finely-developed head, he rivetted attention before he spoke, and what he said had all the advantage of a powerful voice perfectly under control. His repute soon drew him to Dublin, where he ministered for forty years in the Independent Church of York Street, and during those years no one was better known and held in higher esteem than Dr. Urwick. His popularity as a preacher lasted through almost all his life, far down into his old age. Fearless and heroic, he was often plunged into controversy for the truth; but there never was controversy so keen and unflinching and at the same time more touched by all the kindly graces of a mild and Christian spirit. Five and thirty years ago his tracts on temperance were pioneers of the temperance reformation, and every good work that was established on broad and generous principles found in him the staunchest and warmest friend. He has identified himself with the country he adopted, and has been mourned and eulogised by the most national and Romanist newspapers. While the most outstanding of his own denomination in Ireland, other denominations looked up to him as to one of themselves, and his happiness lay in cultivating the friendliest relations with all that served his Master. All felt a common pride in him, and all have mourned for him with a common regret. He died in his 77th year.

The Presbyterian Church has lost no fewer than eight of its ministers by death since the meeting of its General Assembly: most notable, perhaps, among them Mr. Reid, one of the two clerks of that venerable court. Ordained

in 1791, he was probably the senior Presbyterian minister. His name has been spread beyond the circle of his communion by his son, Captain Mayne Reid; within his community it was associated with a good life, a deep piety, and an earnest ministry.

France.

(From our own Correspondent.)

APATHY is the word whose application to the state of the public mind seems just. Apathy in politics, apathy in religion, not to be disturbed by the sharp cry of a few journals crushed, and a few liberties lost. "Nothing now threatens the peace of Europe" is the declaration of Napoleon in his speech at Troyes. The fête of the 15th passed off with unusual *éclat* in Paris. But the distribution of prizes at the Sorbonne gave rise to a curious incident. The son of the late General Cavaignac having gained several prizes, remained in his place when called upon to receive the usual *accolade* from the imperial prince. The act was understood by the boys of all the colleges, and thunders of applause burst from them. This applause does not stop at the gate of the Sorbonne, but is echoed throughout France. Many admire but few imitate disinterested adherence to duty. Among those whose power-flattering lips curl at the act of the lad, surely some must feel the sting of self-reproach at the remembrance of the stern, honest father. It is one of those untoward circumstances that raise the spectres of the past at a moment when anodynes are the order of the day. And the *now* of the Emperor may find something like a counterpart in the proclamation of a prefect last week respecting "the 15th of August, *now* the national fête." Whatever be the calm of the surface, beneath are thoughts seething which will shake the whole western fabric. The "*invasion of ideas*," says a journal, "is awaited, when a vast confederation shall be established in the world to give satisfaction to every social want. Boldly leaving the wheel-ruts of the past, history will see the greatest of all governments, viz. that of *all by all*. Such is the inevitable destiny of universal suffrage, which must be forgiven for *faults inevitably inherent to the first steps of inexperience*." This journal has been snapped up by the law for the third time in two months.

These things are, or should be, expected by the Christian, and should only excite more earnest faith, more ardent love and exertion for souls, and

more patient waiting for Christ's appearing, as events are developing. There are, however, but few signs of invigorating and hopeful nature.

Among Romanists fears are rife and far from being allayed by the violent letter of Pío IX. calling a general council for 1869, for, with certain exceptions, Rome has lost her hold on the populations. Statues and shrines to the Virgin Mary may be raised year after year, but the name has gone down to shop notices, and *Vinegar of the Immaculate Conception and Beef-tea of Our Lady of Victory* may be seen ornamenting the walls in scarlet bills, together with advertisements of luscious *liqueurs* from Benedictine and Trappist distilleries!

The council, œcumenical, but not the one dreamt of by the worthy Canon Townsend, and which he asked Gregory for in vain, but exclusively for Roman Catholic dignitaries, is exciting small attention, although the *Monde* expects from it a new blossoming of Christian civilisation!

Book after book comes out, deploring Protestant apathy, and presenting various remedies, need of synods in the Reformed Church, of union, of modified forms of worship, of nearer ties between pastor and flock, of separation between church and state; even the shadow of Ritualism and of undue sacramental importance is evoked. But in vain as to result, and, whatever may be the hopes of the few, the many feel deeply that none of these things give life. Where there *is* life, none of these things take the first place, even where the desire for some of them may be manifest. This truth is now and then brought forward in book or in article, and is a hopeful sign. When things are at the lowest, and the cry goes up, "Revive us again, O Lord!" then we may look for life from the dead. When will that cry become general? "Awaken faith, spiritual life, love," says one, "and we shall see the evangelical cause resume its authority over hearts, subjugate and convert even the adversaries, or if they resist, reach their children, perhaps bring together the estranged, restore union among the most divided, bring back order into institutions, change situations without feverish agitation, and modify their aspect, success springing even out of defeat." "We know not how to pray," says another; "did we wrestle with God, had we that energetic faith to which nothing is impossible, would not God have already heard our supplications, and raised the walls of our Jerusalem!" And still the general tone is lugubrious, and we think justly so. Life there is, but it is not *abundant*; existence,

but it is not *active*; love, but it is *hidden*; faith and hope, but they are *very weak*. We are in no wise astonished at the definition of a *pastor whose belief is biblical* being given in a rationalistic paper as *one whose belief is an incoherent assemblage of all the doctrines taught by the Bible*. Sarcastically put as this is, and resented as it is by the orthodox and evangelical organs, how can it be otherwise? Little-studied, ill-digested scriptural knowledge, the Old Testament well-nigh laid aside and feebly believed in, Sunday schools taught from abridgments of the Bible, reading of all kinds of literature indulged in, theatres attended under plea of learning the state of the public morals and mind,—how can this lead to the stalwart, firm Christianity needed in such days as these? The fact is, that the public are wearied with systems, and church quarrels, and empty shells, but let any who have been in the sanctuary of the Lord—who have gone in with the Shepherd and found pastures—come out full of yearning love for, not systems, but *souls*, and they will find souls to hear them and hearts to bless them for their message. There is an immense field in France as yet untouched, because all France is set down as either infidel or ultramontane, and sermons are preached and books are published in consequence; whereas the vast majority of the people are neither.

The remarkable openings for the dissemination of Gospel truth should surely encourage Christian travellers to supply themselves abundantly with French tracts and picture sheets, to give as occasion serves. The field is immense and time is short. We know places where English travellers have been surrounded by Roman Catholic populations, and not allowed to proceed until every pocket had been emptied of tracts, and subsequently other travellers have been watched, and if a tract appeared, eager petitioners told the story of their predecessors, and how the books were read and valued, and begged for more. *One thing is essential*, never give controversy, never find fault with their errors; give them the truth of God. They are used, may be, to a fouled spring, do not find fault with what they are perhaps proud of through ignorance, but give them the pure water of life fresh from Heaven's fountain. Leave the results to God. If prudence did not forbid, I might give instances which would make the heart bound with thankfulness.

A fact or two may be given, however. One of the Lyonesse evangelists gave a New Testament to a soldier on the eve of a late war. Returned to

his home, he was often reading it, and his brother's attention attracted, and he asked it as a gift. "Yes," said the other, "you may have it, for I know where I can find another." The brother read it till he found salvation. From that moment his great desire was to make it known to his relations, who were strangers to religion. He took his family to evangelical worship, sent his children to school, spoke of the Gospel to his uncle. His mother bought a Testament and tracts, attends service, and is seriously impressed. His uncle says he would not give up his Testament for 100 francs, and always has it with him. In another place an evangelist lately met a poor man, who had sought for a Bible for three years in vain; he thought once of going to Lyons and waiting in a chapel, till the Protestant minister came down from the pulpit, to ask for one; but his courage failed. When at last he obtained one, he passed whole nights in reading it; the more he read the less he found in it Rome's teaching; he found that he was saved by grace, and that he must do the works God had prepared for him, because without works faith is dead; so he gave up the public-house and worldliness. In another case a book was dropped by a messenger, and picked up by a dog, which took it up, and it reached a poor woman, to the great good of her soul. Here and there also is manifested a movement towards the Gospel. I need not repeat that the contest carried on between rationalism and orthodoxy in the national church is fatal to religious life by the evil passions stirred up, and to all evangelising effort. It is like an extinguisher to the light which ought to shine.

The friends working now at Havre wish to carry on that work quietly and silently; but I may state that the dissemination of Scriptures and tracts on the occasion of the exposition far exceeds their widest expectation. On the *fête* day 10,000 portions of Scripture, and above that number of tracts were put into circulation, being received and carried away by an eager multitude. An address in English has been given in the International Circle, and addresses in French are given every Friday evening to the general population by the tract or scripture distributors in the American chapel, as more eligible than the hall of the Circle, from being outside the Exposition.

P.S.—It will give an idea of the laws which exist, and of their elasticity, to quote a letter giving the facts of a case mentioned in the correspondence for August: "... The brother imprisoned at Fontainebleau is a member of the Baptist Church; he gains an honest living by selling matches and other small articles from place to place. Now, in pursuing his calling from village to village last winter, he found at A. a few Catholics, who listened to his conversation with eager attention, while he told them the glad tidings of grace in Jesus Christ. He then gave them a few tracts (the same now given so widely at Havre and elsewhere). Shortly after the same parties asked him for a New Testament and a Bible. Without any profit to himself, the good pedler brought the books to them, and anxious inquiry and awakening took place. Then uprose the Jesuits of the neighbourhood, and sought for means to stop this, and destroy the good man's influence. They at last hit upon the accusation of "having, without authorisation, distributed religious tracts, and sold two Bibles." The *procureur impérial* (to please his Jesuit friends) obtained our brother's condemnation to eight days' imprisonment, 100 francs fine, and costs of proceeding! Emmanuel Garrazin therefore went to prison; he went joyfully, thinking that the Lord called him there to enlighten or save dying souls. Even so, God blessed him abundantly. Three Christian brethren and a sister went to see him, and found him happy, saying his Saviour was with him, and that opportunities had been afforded him to confess Jesus and His Gospel of grace and love before the turnkeys and poor prisoners. The governor was very kind to him and to us. We had the joy of reading the word of God and praying in the gaol with our brother and several turnkeys. The latter accepted gratefully New Testaments or Bible-portions for themselves and their families. Since his liberation, our brother has been sought out by several prisoners who had been impressed by his testimony, and who wanted Bibles to carry home to their families. The movement towards the truth continues; two souls profess to have obtained the peace of God. . . ."

The law on colportage is such that the public giving of any kind of printed book incurs a penalty of fine and imprisonment, varying in amount up to 500 francs, and in time up to six months. Yet tracts are given in numberless places without any license, and only when a regular accusation is formed by some jealous party which obliges the authorities to act, is the law enforced. (The license entails trouble and police inspection, and to travellers is almost impossible to obtain, and quite impossible to keep, as it must be renewed in each department at headquarters.) We have

seen authorities at their wits' end this year to find means of evading the trial and necessary condemnation of distributors of "words of peace and consolation" and similar tracts, and obliged to order them to leave, and to see them safe off, as a less evil than putting the law in force. We have noticed that where the Spirit of God has powerfully worked, converting souls, the adversary tries to bring up this law against the human agents—thereby proving the work to be of God. It has therefore a cheering side.

The hundreds of thousands of tracts and portions of Scripture given in and out of the Champ de Mars last year, and at present freely and without let or hindrance distributed in France, both at Havre and elsewhere, are unstamped, and the distributors have no license. Public opinion is probably the secondary cause of their impunity. May the good effects of such efforts produce eventually the modification of the law.

Belgium.

(From our own Correspondent.)

At a meeting of the Provincial Council of Antwerp, some days ago, there occurred a curious scene. One of the councillors thought fit to indulge in a somewhat overstrained eulogy of the Jesuits, regretting the opposition they meet with in their labours to promote religious instruction, and advocating the propriety of supporting them by all legal means, or otherwise, if necessary. The governor of the province (a title corresponding to that of prefect in France), after complaining of the manner in which the subject had been introduced, expressed his opinion that the order of Jesuits is by no means essential to the existence of the Roman Catholic religion, and recalled a recent lawsuit where the attempted spoliation of a poor family by the Jesuits had been satisfactorily proved.

The president of the council, who was one of the lawyers employed by the Jesuits in the well-known case of Deboey, of which an account was given at the time in *Christian Work*, amidst much noise and confusion, begged the governor to retract his words. "I am well acquainted," said he, "with the whole affair; and I ask you, can you take upon yourself to say that anything unfair was proved against the Jesuits?"

To this the governor replied: "Looking back upon a long official career, which I have always endeavoured to fill with honour, I can say that

I have never accused any one unjustly. Judgment was not, it is true, given against the Jesuits; but they accepted a compromise, and restored a part of the inheritance. I say, and I maintain, that when a family in indigent circumstances sees a fortune on which it has a claim handed over to the convents, and the facts of the case are made public, it is not to be expected that we can allow such establishments to be extolled here. I have not calumniated the Jesuits. There was no judgment, but a compromise by which the Jesuits restored to the family £32,000 out of £320,000. I have always avoided these irritating subjects, but when forced to speak I must perform my duty. I think that everybody must be satisfied when I repeat that the Jesuits restored a part of Deboey's succession."

The President: "Then you must not be understood as bringing any accusation against them?"

The Governor: "No; but it is much to be regretted that families should be spoliated in this way."

The conduct of the governor has met with general approval. The Liberal Association of Antwerp, which numbers amongst its members some of the most influential men in the town, decided that an address should be presented to him, congratulating him on the energy he had shown in replying in the name of public morals and family rights to the apology of the Jesuits, so injudiciously made in the Provincial Council; and a subscription is being raised to present him with a medal, as the defender of civil rights.

A few days afterwards the papers announced that an old lady, a great admirer of the Jesuits, and a sister of the Advocate Valentyns, who acted as their secret agent in the affair referred to, had died in Brussels; and that, although she had lately come into some property, no trace of it could be found by her heirs. At last the servant was made to discover a sum of £340 concealed in a mattress, and to confess that Father de Franqueville, who played an active part in the affair of Deboey, had obtained possession of a part of the property. Upon a complaint being lodged, he was obliged, after much hesitation on his part, to give up to the Juge d'Instruction the sum of £480, which he acknowledged having received for masses to be said for the soul of the deceased.

Allow me to conclude with another fact, illustrative of what Roman Catholics claim under the comprehensive title of religious liberty,—the liberty for which Archbishop Manning tells us that Thomas à Becket gave up his life. A Roman

Catholic priest has been condemned to four months' prison, for employing means to baptise the unborn child of a woman just dead. I should scruple to allude to so revolting a circumstance, were it not that the *Bien Public*, the organ of the Bishop of Ghent, has undertaken the defence of the curé, who it appears acted in conformity with canon law.

Holland.

FROM the report of a preaching tour in Holland, by Mr. Gawin Kirkham, secretary of the Open-air Mission, we take the following interesting paragraphs:—

Population, Religion, &c.—Although Holland has occupied so prominent a place in the history of the world, its population only amounts to about three and a half millions—little more than London and its suburbs. Its constitution and government are very similar to our own. It is a Protestant country, but about one third of its inhabitants are Roman Catholics and Jews. There are about 60,000 of the latter, of whom 30,000 reside in Amsterdam, which has a population of 270,000. The Jews are very bitter. Mission work among them is very difficult. A missionary's life would not be safe if he were found giving tracts in the Jewish quarters; consequently conversions are not numerous. The Rev. Dr. Schwartz laboured here among them for several years. At present the Rev. C. W. H. Pauli represents the London Society for Promoting Christianity among the Jews, and the Rev. Theodore J. Myers, the Free Church of Scotland.

The bulk of the people are brought up in the principles of the Dutch Reformed Church, but there are about 100,000 Lutherans, 50,000 Remonstrants, 40,000 Mennonites, and a few Separatists, Moravians, and others. The Dutch theology is chiefly Calvinistic. The people may be called a religious people, as far as profession goes; but I fear there is a sad want of real spiritual life in many of the churches. The singing, although hearty, is very slow and heavy to an Englishman. At one of our meetings twelve lines occupied eight minutes in singing. The people sit while they sing. The men stand during prayer, and all rise to receive the benediction. The men frequently keep their hats on, except while prayer is being offered. I am told that liberalism, *i.e.* rationalism, or more plainly, infidelity, prevails to an alarm-

ing extent among the ministers, and is openly preached from many pulpits. The system of national education excludes the Bible and prayer from the schools, under the plea that it is more properly the work of the ministers of religion to attend to this than the work of the government. There are, however, some schools where the Bible is taught, maintained by private Christian benevolence, as the education is in most instances free. We visited one of these where 600 children are taught, and another where 400 are taught, and were very much delighted with the way in which they are managed.

The English in Holland.—I could not ascertain the number of our countrymen in Holland, but probably in and about Amsterdam there are from 100 to 200. Just now there are two little colonies of English people, one in Amsterdam, engaged by contract for three years in making iron plates for ship-building, and the other engaged on the ship canal between the Eye and the North Sea. The Rev. Wm. Jamieson, the English Episcopal chaplain, and the Rev. John McIlraith, the Presbyterian minister, conduct services among them. On two consecutive Saturday evenings we had special meetings for the former, and Robert Craig preached one Sunday to the latter. About fifty were present on each occasion. The Episcopal and Presbyterian churches are very fairly attended, but a considerable portion of the attendants consist of the Dutch who can speak English. I preached in Mr. McIlraith's church one Sunday morning, and addressed Mr. Jamieson's Sunday school on two afternoons. It was a great relief to go right through with a service, instead of being dependent on others to read and sing and pray in an unknown tongue, and then have to pause every few minutes for the translator to tell the people what had been said.

A remarkable Meeting.—But God can work in spite of the slowness and difficulty of translation. Our Friday evening meeting was a remarkable instance of this. It was held in the Constantia, a mission-house in William Street, and was packed by about 500 people, while many went away for want of room. I have rarely, if ever, seen a meeting so closely packed; and the Spirit of God was undoubtedly at work, convincing of sin, and taking of the things of Jesus and revealing them to souls. Many appeared to be deeply moved; and when the meeting was over we could hardly get away. Scores of hands were stretched out towards us, and both our hands were grasped by several other hands at one and the same time.

And such hearty grasps they were! Many burdened hearts wanted to tell their sorrows, and it was heart-breaking to see their anguish and to feel their tears drop on our hands; but we could only press our hands upon our hearts, point to heaven, and repeat the name of Jesus. Robert had the following petition for prayer put into his hand, with which the meeting deeply sympathised:—

“Mr. Robert Craig, I would ask you to pray in this congregation for my son, who has left my house, already seven months, and I don't know where he is. He is twenty-seven years old, a drunkard, a fornicator, a man who mocks at the dear Gospel, and an atheist; notwithstanding he was brought up and educated in the fear of God.—Your friend and brother in Jesus Christ.—N. N.”

A Young Men's Meeting.—A meeting of the Young Men's Christian Association was a striking contrast to the foregoing. It was held in their rooms on Sunday evening. About fifty were present. The meeting was understood to be a distinctly religious one. A psalm was sung, the Scriptures read, and prayer offered, after which I spoke for about three quarters of a hour, including the time occupied by interpretation. During the whole of this time, except while prayer was being offered, almost the whole of the young men were smoking cigars. During the singing, it was first a few notes, and then a few whiffs, and so on. The room was filled with smoke, and I could not well reconcile it with my English notions; but it is a Dutch habit, and is taken as a matter of course among this smoking people. Here almost all the men smoke, and, as soon as the services are at an end in the churches, the ministers and deacons light their cigars in the vestry, and seem to enjoy them very much, with the addition of a cup of coffee—a general accompaniment.

Open-air Preaching is not allowed in Holland, or anywhere on the continent, except occasionally in Belgium. During the meeting of the Evangelical Alliance, in August, I was allowed a quarter of an hour to speak to the conference on open-air preaching. In stating what was being done in England, I ventured to say that I should like to preach in the streets of Amsterdam. On the following morning the public prosecutor sent for me, and said, “I want you to give me your hand, and to promise me in the name of God that you will not attempt to preach in our streets. I am a Christian, and a member of the Alliance, but we must remember that the first duty of a

Christian is to obey the laws of his country, and it is a law of this country, incorporated so recently as 1853, that there shall be no gathering in the streets for political or religious purposes; therefore, if I found you preaching in our streets, I should have no alternative but to bring you before the court, and you would certainly be sent to prison.” So I promised I would give him no trouble in this respect. He also had an interview with Lord Radstock and Mr. Baxter, for the same purpose. However, we were allowed to preach in the park-grounds, where we had several deeply-interesting meetings. They were held in the evening, when the park was illuminated, and the song of praise and earnest exhortation under the green foliage and open sky will not soon be forgotten.

Open-air Missionary Meeting.—But the most interesting of all the August gatherings was the great National Missionary Meeting at Vogelenzang (the song of the birds), near Haarlem. It was held in a gentleman's park, and attended by about 8,000 or 10,000 people. Speeches were delivered from four platforms, one of which was occupied by the English. The singing was simultaneous in all the groups, and was led by several brass instruments on the central platform, under a fine beech-tree. Booths and stalls for refreshments were erected in several parts of the park. Almost all the costumes in Holland were represented, and although it was a kind of national holiday, the conduct of the people was most becoming. This gathering was one of unmixed pleasure, and can never be forgotten by those who were present.

NOTE.—Since this paper was written, Count Andrew de Bernstorff, of Prussia, who has just come to England *via* Holland, reports that open-air preaching has been commenced in the Hague by Mr. Esser and others. He witnessed it on the occasion of the annual fair on the 18th of May. A portable pulpit was used, and the preacher obtained a very good hearing among the people.

Switzerland.

(From our Geneva Correspondent.)

SOME years ago (in 1864, I mean) I laid before your readers an account of a new Genevese society, designed to promote the sanctification of the Sabbath. You will recall, perhaps, what I stated regarding their labours. Instead of confining itself to pious people already observant of the sacred day, the society has in succession called

together men belonging to all branches of industry, and obtained from them the admission, in principle at least, of the necessity and the blessing of a day of rest. It has not looked at things from the religious point of view, but has left this in the shade. Still the foundation it has laid has been a broad one; which has had reared on it a structure of no slight value within the last four years.

Almost unanimous assent has been obtained, not merely in Geneva, or even throughout Switzerland, but in France and Germany as well, to the opinion that our Society of Public Utility will yet hold a convocation for the composition of a work on the rest of the seventh day, as regarded from the economical, the social, and the moral points of view. As yet, indeed, the religious side is omitted; but no one will so far mistake as to think that religion will reap no benefit from what is being done. The proof of this may be found in the attacks made on the association by certain unbelievers. "The members of the society," say they, "conceal their real aim; but plainly it is religion, it is the church, that will profit from these efforts to obtain the universal observance of a day of rest." We hope the best; and it is on this account that we persevere.

This is why we feel such joy in observing that public opinion is at this moment so favourable to our object. An idea which in a brief period of time has acquired such popularity is obviously not one likely to be put aside or quietly interred. It commends itself to serious people and to all lovers of what is good, and becomes, in the hand of God, a blessed link, binding together the interests of the body and the soul, and joining earth to heaven.

It is not needful to demonstrate to you, the English, what a blessing in every respect is the weekly day of rest. It is so in itself; it is so, moreover, inasmuch as it naturally becomes the centre of quite a host of institutions and usages, which conspire with it to promote the material and moral benefit of the several populations. The countries where work is laid aside for one day in seven are those also in which the grand commercial and industrial machine produces the greatest amount of work in any given time. The workman, too, there is stronger, and his useful career is extended to a greater length. There also flourish savings banks, life assurances, co-operative associations for credit, for production, and for consumption, gratuitous schools, popular libraries,

museums; in a word, all that tends to render man independent, and raise him above the condition of ordinary toiling humanity.

But, in order that the Sabbath may produce such effects, it is needful that there be what you have in England and we possess here—civil and religious liberty. The Catholic countries are sadly behind in the strict observance of the Sabbath, and not of the Sabbath only, but even of their numerous festival days—they gain nothing from these promotive of their intellectual and moral development. It is because they are beyond the influence of the Gospel—the only morally-vivifying principle—a principle which with us is so fruitful in action, whenever any allow it proper entrance into their hearts. This is why the Sabbath among Protestant nations is a source of blessing, even among people far removed from piety; while, on the other hand, among the nations under the Roman yoke, and plunged in the moral torpor which Romanism so frequently imparts, the Lord's day, though rigorously observed, brings with it no progress, and connects with itself no institution of a fruitful and life-giving character.

Besides, as I mentioned to you in 1864, though you find us so much occupied with the Sabbath question, you must not thence infer that disregard of the day has gone to any very great length at Geneva. On the contrary, Frenchmen and strangers who have visited Geneva *vis à vis* France compare a Genevese to an English Sabbath. Two things, notwithstanding, call on us to redouble our vigilance. First, the *appearance* of Sabbath-keeping is considerably in advance of the reality: if work is generally interrupted in public, it is by no means equally so in the houses, especially in the workshops for the manufacture of watches and of jewellery—our principal industry. In the second place, you know how many strangers there are among us, especially Frenchmen, who have never been remarkable for Sabbath-keeping, and who set before our population, in this, as in many other respects, a deplorable example. But our good old Calvinistic traditions still survive in a multitude of families; nor do even the populace in general require to be converted to the idea of a day of rest. It is not they that cast obstacles in our way, nor, moreover, is it the Genevese, much less the federal, government, which by a recent enactment has signified the formal approval of our exertions. It has, in truth, addressed to the directors of the postal department a circular, enjoining them to do their best to give their clerks and other

functionaries, so far as practicable, the weekly rest. But when they say "so far as practicable," they refer to a matter to which I must now make allusion, and which constitutes the main obstacle in our way. It is that among us, even more than with you, there are necessities which one would in vain hope to arrest during fifty-two days—a seventh part of the year—the immense apparatus which in our day constitutes what may be termed the vascular system of the civilised world,—the triple movement of the post-office, the telegraph, and the railways. This we cannot ask for. But that which we do demand, and which we do and shall labour for with continually-increasing zeal, is that people shall actively seek means of harmonising material necessities with wants of another and higher kind—namely, of intellect and the soul.

To conclude, we have no great faith in the success of a convocation and in noisy manifestations. But we have great confidence in the conference together of men of beneficent spirits and upright hearts in favour of an object which recommends itself equally to people of philanthropy and religion. The efforts to be made, the ways to be followed, may vary in one country or another; but the aim is everywhere the same, and the victory, wherever achieved, will be that of the Gospel.

India.

THE insertion of such a paragraph as the following in a native Indian paper is a sign of the times:—"The editor of the *Indu-Prakash* requests the favour of a personal interview with the 'English-woman' who lately addressed a letter to the educated natives, and says that if he has formed a wrong conception of the character of English ladies, it must be because he has so little personal acquaintance with them."

Assistant-surgeon A. S. Jayakar, L.M., the first Hindu of the Bombay Medical Service, has just returned from England. A correspondent in Calcutta writes us: "One of the converts of the Free Church Mission, Kallee Pudo Goopto, after gaining signal honours at the Medical College, has gone home to compete for an appointment in the regular medical service. Dr. Chevers, the principal of the college, speaks of him in the highest terms, and expects he will, as a matter of course, succeed. There are already four Christian natives in the covenanted medical service, and I believe there are no other natives in it." (Mr.

Jayakar is, we presume, an exception to this remark.) "Gradually, educated Christians are working their way into positions of influence under government."—*Bombay Guardian*.

The *Indu-Prakash* furnishes some additional details on the subject, saying:—"We are very glad to learn and congratulate Dr. Atmaram Sadashiva Jayakar on his safe return from England, winning, as he has done, laurels in that country, and entering the ranks of the covenanted medical service. He returns as an assistant-surgeon on the Bombay establishment. The readers will remember this was the gentleman who, after taking his L.M. degree in the Bombay University in 1866, availed himself of the Munguldas travelling fellowship, to compete for the covenanted medical service in England."

From a report of the Bombay City Mission we learn that this excellent society is in much need of aid. The following statements are published:

"The design of this mission is to assist in bringing the Gospel home to the poorer Europeans and Indo-Europeans of Bombay. The city missionaries constantly visit the European General Hospital, the Strangers' Home, the Sailors' Home, the Pensioners' Home, the House of Correction, and the Byculla Almshouse. They visit many of the sick and the dying in all parts of the island. They hold meetings and visit from house to house in various districts, seeking to lead those who are neglecting religion to live in the love of God, and to attend upon the means of grace.

"There are now three missionaries on the staff of the mission.

"Mr. Bickers continues to labour with great faithfulness, chiefly in the Mazagon district.

"Mr. Poole, whose coming from England to supply the place of Mr. Lindsay was intimated in last annual report, has proved himself in every respect a valuable missionary. His work lies chiefly in Colaba and in the Fort.

"Mr. William Kobke, a native of Prussia, is, from his intimate knowledge of the German, Swedish, and Danish languages, a most useful labourer among the numerous foreign sailors in the European General Hospital, and at the Sailors' Home. He is also sufficiently acquainted with English to admit of his being an efficient missionary among the English-speaking population.

"The committee regret that, whilst the expenditure of the mission for the past year amounted to only the moderate sum of Rs. 4,272-4-0 (Rs. 356

monthly), the subscriptions received amounted to no more than Rs. 2,003, necessitating the withdrawal of Rs. 2,269-4-0 from their small reserve fund.

"Of the general balance, Rs. 2,368-1-8, on the 1st January of this year, there is now remaining the small sum of Rs. 130 only.

"*Secretaries*: Rev. D. Macpherson and J. Morris, Esq. *Treasurer*: T. Glover, Esq."
—*Bombay Guardian*.

"Two ladies in England, sisters, named Bruce, who were born in India, desire to evince their regard for the land of their nativity, and perhaps with a lively sense of the desolation of orphanage, intend to found an institution in Calcutta for English or Anglo-Indian orphan girls, where they may be educated and brought up. The precise terms of this intended benefaction, or the exact nature of the institution to be founded, has not yet been determined. But we understand that these two ladies possess property to the value of about eight lakhs of rupees; and, desiring to devote it, or the greater portion of it, to the purpose we have above indicated, have placed themselves in communication with the government. The viceroy has instituted inquiries as to the best course to be adopted. He has communicated with the lieutenant-governor, asking his opinion on the subject; whether it would be best to add to any institution of a kindred nature, or to found a new one."—*Indian Daily News*.

"About this time last year (says the *Pioneer*) a man, named Apka Marapa, murdered another, Venkat Ramdoo, on the bank of a tank at Kondapilly, in the Sironcha district of the Central Provinces. The murdered man had been sent by a *bunniya* to demand payment of a small debt due by the murderer. The murderer seems also to have appropriated the small belongings of his victim,—a rupee, a brass lotah, and a cloth. The evidence against Apka Marapa would not have sufficed to convict him but for his own confession. This confession, however, implicated other persons as accomplices, and further represented the act as one not of mere murder, but of sacrifice. He declared that human sacrifices were performed in the same place every four or five years, and that he had himself been present at such on former occasions. The object, he declared, was to propitiate *Mysamee*, a maleficent deity, who causes the rupture of embankments and the failure of crops."

"The Attock tunnel is a *fait accompli* thus far

at least,—that the two parties which have been boring beneath the Indus from opposite sides, met on the 5th instant, so nearly, that a crowbar in the hand of a man belonging to one party could be grasped by one of the other."—*Pioneer*.

The *Dnyanodaya* quotes the following from a speech made by Rev. R. Bruce, missionary in the Derajat:—"The natives speak of the Hindus and the Mussulmans as if they, added together, composed almost the whole population of the globe; and they talk of Christians as if they were a poor, insignificant sect, to whom they could have very little to say. A short time ago I saw a map of the world which was made by a Mahomedan, and which is in common use among learned and educated Mussulmans. In this map the world is divided into what they call the seven zones, and the writer of the geography which accompanies it has had the bare-facedness to tell his readers how many rivers and how many mountains there are in each zone. He draws out the boundary of all the different countries of the earth. The map of India covers about one-third of the globe, the map of China covers another third, the map of Arabia and other Mahomedan countries almost covers the remaining third. In a remote, obscure corner of the north-west, the author of the map has crammed England, Norway, Sweden, Ireland, Scotland, and Denmark, representing them by a single slip of territory much smaller than Iceland. To the south of these he has placed the little island of Africa, of which America is one of the principal towns; and in the extreme west he has placed Australia and New Holland, as it is called, being an island which is smaller than Iceland. This map and this geography are in common use at the present day among educated natives of India." Mr. Bruce's remarks have special reference to the Punjab.

"The school of artisans established by Captain H. T. Lugard, at Raepore, in the Central Provinces, seems to have been very successful. It appears by the last reports that 167 carpenters, 30 blacksmiths, and 156 potters, had been taught their trades there and enabled to earn an independent livelihood."—*Bombay Gazette*.

"The *Unjuman Hind*, of Lucknow, explains the hitherto almost inexplicable success of Sir Robert Napier in Abyssinia. It is due to a native witch at Bombay, who, having been imprisoned for her sorceries, offered, in exchange for her release, to bring the Abyssinian war for us to a prosperous issue. Her proposal was transmitted to government and accepted. The lady was par-

doned, and then on her side honourably fulfilled her engagement in the manner the world knows."
—*Pioneer*.

"We hear that Mr. Bowring, the chief commissioner, has made a munificent present to the local Literary and Scientific Institute, of the greater number of the books comprising the Residence Library, at Yellwall, consisting of about 2,000 volumes of standard works. We think this shows that the commissioner takes a warm interest in the institute, and it remains for other gentlemen to follow suit. What is really wanted is a public library and reading-room, large enough to include the whole community, from the highest to the lowest; of course we mean those who wish to subscribe. We hope that the Cubbon memorial committee will follow Mr. Bowring's example, and give over the balance in their hands, Rs. 2,000 we believe, for the purpose of building a public library and reading-room. It is a most legitimate object to which to devote that money, because the greater part of it was contributed by natives, and it need not be said that the institute is for the benefit of natives as well as Europeans."—*Bangalore Herald*.

"The chaplain of the Vepery district, we understand, had it long in contemplation, owing to want of funds, to do away with one of the two poor schools, the New Town and Pursewalkum schools, connected with the Vepery district. He has now resolved to close the school situated in Vepery, on the ground that the educational establishments about that locality are very numerous. Above fifty poor children received instruction in the institution which the Rev. Mr. Foulkes has been compelled to abolish."—*Madras Observer*.

China.

PERSECUTION IN FORMOSA AND MARTYRDOM OF A NATIVE CHRISTIAN.

DR. J. L. Maxwell, of Takao, Formosa, writing on the 16th May, 1868, to Hugh Matheson, Esq., of London, narrates a very trying series of events in connection with his mission. He and his colleagues, European and native, should, in their present anxious circumstances, be remembered by the home churches in prayer:—

My dear Mr. Matheson,—You will be anxious to hear some tidings of the state of matters in Formosa. I am sorry to say that they are not materially improved, and are more grievous than you could realise from Mr. Ritchie's letter. The

present series of disturbances began with the refusal of the people of Tai-wan-foo to allow the Roman Catholic missionaries to build a chapel in some ground which they had legally purchased. The authorities of Tai-wan-foo being appealed to, they refused to do their duty, and carry out the treaty; and, in consequence, the priests had temporarily to succumb.

From this time, apparently, there began a systematic spreading of all manner of lying rumours regarding the two missions, that we were secretly murdering the people everywhere by poisoning the wells, &c. The excitement created by this device of the adversary was very great, people in some places not daring to purchase food. On the 8th of April, a religious procession of Chinese in the interior beyond Pithau (or Petaou), was led by a notorious rascal of that district to attack and burn down the Roman Catholic Chapel at a place called Koe-Kau-a. The chapel was burnt down, and the Roman Catholics driven out of the place.

On the 11th of April, in the city of Pithau, in the street of the Mandarins Yamun, one of our native catechists, named Tiong, was returning from the house of a Chinese teacher to our little chapel at the north gate. Just on leaving the teacher's house he noticed a crowd a few paces off, and went up to the edge of it to see its occasion. A Chinese woman, with a bundle under her arm, was attempting to leave her house, and was being prevented by one or two of her near relatives. Her intention was to leave her husband, who I hear was treating her cruelly, and taking refuge first in the house of one of her female inquirers, then after to associate herself with the worship at the chapel. Her friends were struggling to prevent her departure, and the surrounding bystanders were asserting that she must have drunk some of the Roman Catholic Church's poisoned water, and so become mad. They were also speaking of our place as one of the Roman Catholic places, and of our practices there as wicked in the extreme. Tiong felt bound to speak, and drew the attention of the crowd to himself, by asserting that our place was not Roman Catholic, that there was no such wicked practice as they spoke of; but that, on the contrary, the religion of Jesus was one of happiness, and that it behoved them to consider it. He had said no more than this (and there was nothing in this which, even in the circumstances, could warrant reprehension), when a fierce cry was raised against him, and he was immediately

assaulted and beaten. He escaped to the house of the teacher whom he had just left, the teacher coming to the door to prevent the entry of the assailants. But their leader, with uplifted knife, made as if he would cut off the old teacher's hand which was grasping the door-post, and when to save it he drew it back, a rush was made past him, and Tiong again seized. He was dragged out and down on the ground, and would have been despatched on the spot but for the vigorous efforts of the old teacher, who covered him with his own body, and at length enabled him to get on his feet and rush into the Yamun shouting for the mandarin's assistance. The mandarin at once came out, and sitting down proceeded to hear the case. An accuser came forward—the husband of the woman before mentioned—and charging Tiong with giving his wife tea, which had bewitched her and turned her brain. The woman was called, and stated at once that she had never received tea from Tiong, and did not know him. She was asked why she wished to join the church, and her answer was, "Because it was a good thing to do so!" As this is the first I ever heard of this woman, I can say nothing more about her. As the people were manifestly greatly excited, the mandarin remanded him to prison until he should send out his officers to inquire into the matter. As he was being led to prison by the mandarin's attendants, the rabble made a rush at him to drag him away, and the mandarin himself had to take him by the hand to secure his safety, and himself led him to the prison door within the walls of the Yamun.

An important element in the preceding history is, that the leader in the attack on Tiong, the brandisher of the knife, is himself a petty officer of the Yamun, and one of the mandarin's own people. So soon as this matter was over, and the mandarin had retired, one of his officials standing before the crowd shouted that here was an opportunity to tear down the chapel, and two others of the mandarin's men at once declared themselves as leaders. They did their work very thoroughly, carrying off everything moveable, entirely destroying the inner wooden framework of the building, and carrying it off, levelling with the ground all the building which was erected by us last year, and finally in measure destroying the roof and walls of the older building.

Before the chapel was attacked, timely notice was brought by Chinese friends of the danger of the chapel and of all who might be found in it. One of the helpers, on hearing of the seizure of

Tiong, left for Takao to inform Mr. Ritchie. But Bun-ko, the dear old man, and Kang-leng, the young man who looked after my medicines and dispensed for me in Pithau, stayed in the chapel in spite of friendly advices, hoping to stem the evil by their presence. The arrival of the attacking party, armed with knives, and proceeding, without a moment's parley, to the work of robbery and destruction, showed Bun-ko that it would not only be folly to remain, but that as it was they would have to run for their lives. He enjoined Kang-leng to be off to his father's house, while he himself made as fast as he could by the back way for the main road to Takao. Providentially the desire for plunder delayed the search for the assistants; but they were soon pursued. The young man was caught and beaten in his father's house; escaped to the fields, where he was caught, beaten again, and stripped; his life being spared, doubtless, out of regard to his father, who has a reputation for determined boldness, and whose fury it might have been imprudent to arouse.

Old Bun-ko was pursued for more than three miles; but, by the kindness of God, he lost his way, got into unfrequented ways where his pursuers did not look for him, and so escaped.

The Jamaica (?) petty officials and soldiers at once began to compass the seizing and plundering of all the Christians, the result being that every one of them had to run from their homes to Takao. I have no hesitation in saying that the prominent leaders in all these outrages have been the mandarins, our servants. The rabble have followed them to plunder and destroy; but without their countenance and help it could not have been done. We have the names of these leaders—the very names which were sent in last year as the men who were prominently concerned in the outrage at that time.

From the 11th of April on till a few days ago, the whole south of Formosa has been in a state of ferment. The secret societies have been diligently using this cry against the missions, and against foreigners, to stir up the people to a widespread rebellion. Mandarins and merchants have all been on the tip-toe of anxious daily expectation. No foreigner has for a month past dared to go near Pithau or anywhere into the country. And, though within the last few days we hear better accounts of the state of the interior, it is manifest enough that it must be some time yet before mandarin's authority can assert itself sufficiently to guarantee anything like stable quiet.

DEATH BY STONING OF THE CATECHIST
CHENG-HONG.

Just twelve days after the outrage on the chapel was perpetrated, a severe trial came upon our already bewildered little flock, in the cruel murder of our catechist, Cheng-hong. His name is well known to you as that of the young man who walked from the north end of Formosa to find a chapel where they worshipped the true God. For some time since his baptism he has been employed by us, first as my hospital keeper, but latterly as one of the native catechists in Pithau, or in itinerating journeys through the villages making known the Gospel. On the 23rd of April, while he was at evening service in the chapel here, his wife, a young woman whom he married but lately, and of whom, after Chinese fashion, he knew almost nothing beforehand, left his house and did not return; in fact she had run off, displeased with the order of a Christian's house. Cheng-hong made up his mind that he would go and seek her, and endeavour to persuade her to return.

From what we can learn, he seems actually to have come upon his wife and mother-in-law at Cho-ia, five miles distant, and was endeavouring to persuade his wife to return with him, when his mother-in-law raised a cry that he was a Roman Catholic come to carry off her daughter. Instantly there was a crowd; Cheng-hong was recognised by some of them as having preached in the village, and the cry was raised for his destruction.

From a house in which he took shelter the mob burst in the door, pulled our poor brother out, dragged him a considerable distance along the street, and then, near a tree beside which I have several times stood to speak, and where Cheng-hong doubtless has also stood to preach the Gospel, they stoned him with stones, and beat him with clubs, till he died. Their brutality did not end even with his death; one of them with a knife cutting open the poor crushed body. His remains were thrown into a ditch close by, or carried in a bag to the sea-shore, and there sunk in the sea. The place of Cheng-hong's death is distant some five miles from Takao, and about the same number of miles from Pithau. Except a proclamation from the mandarin at Pithau complaining strongly of the intense malice displayed in this murder of a Christian, nothing as yet has been done by him to punish the murderers. Tiong, also, is still in prison at Pithau, though not ill treated, and the mandarin professing to

keep him only till the people are a little quieter; and there are seven men and four women living as refugees in the hospital, unable as yet to return to their homes. Here in Takao we have had to exercise considerable watchfulness, in fear of attacks from bands of marauders from the interior, who have loudly threatened to drive foreigners from the island. The residents have had to take turns in patrolling through the night, and in watching at the batteries erected to command the approaches to Takao. I think our danger is now over so far as this place itself is concerned; but as to the future working of the mission in the country we are as yet quite in the dark. How God shall open up our way again we know not; we can only cast ourselves upon Him with the petition that He would lead us and show us His will; and we rejoice to know that at home you will strengthen us with your prayers. It is very, very dark at present; but that light shall arise in this darkness to God's waiting people, I have no doubt at all. All these matters have been laid by us before the British consul, and in due time, when a gun-boat may reach us, something may possibly be accomplished through this agency. At present the consul can do nothing, and there is no vestige of hope that, of their own proper motion, the degraded magistracy of Formosa would seek to do justice to the Christians under their jurisdiction.

Ever yours affectionately,

J. L. MAXWELL.

The rebels have retired from Tientsin. Great uncertainty prevails as to their intentions.

Zulu Mission.

(South-Eastern Africa, near Port Natal.)

LETTER FROM A FEMALE MISSIONARY.

THE following extract is from a letter not sent to the Missionary House, but to a relative in this country, by whom it was forwarded to the secretary of the Board. It is the report of a conversation with a native labourer among the Zulus, and is of much interest, as indicating not only the zeal of that helper in the work, but the readiness which he finds among his own people to welcome his efforts for their good.

Hlonono and his Work.—"I think you cannot but be interested in some report of a conversation I had with Hlonono the other day. You know

he is at Musi's, and his heart and soul seem full of his missionary work there.

"He came here a few days since, and I met him as he was returning. I said to him that I supposed there was not much to tell yet from his part of the world, as he had been there so short a time. He replied: 'There is more to tell than you would well believe. I never saw people so anxious to learn. While I am trying to put up my house, with the two young men from the station who help me, we can hardly work because of the people coming to learn; and when evening comes, we light a great fire (one of the young men said he thought it must be as large as the one Shadrach and his friends were put into), and by its light we teach until midnight. On Sunday we worship under a great tree, and often one hundred or more are present. After our service, all learn to read; and we should be glad of thirty teachers instead of us three, so anxious and eager are they.

"Last Sunday, one man, who has a large kraal, said he did not wish his daughters taught, lest they should run away and be Christians, and he get few cattle for them at their marriage. Therefore we did not teach the girls. Monday morning a man who lives near, and had as many as fifty children, came to me and wanted to know what all this meant,—his girls learned nothing yesterday. I said I had been requested not to teach the girls. "Well," he replied, "my girls are *mine*, and I want them taught; and if they become Christians so much the better; and I shall be very angry if my children are not *all* taught." So we teach his girls.

"The people of course cannot sing hymns; but we sing, and they make a noise which sounds much like the buzzing of wasps or bees, and they think they sing."

Madagascar.

FROM Madagascar there is the following important news, dated Tamatave, 8th April:—

"The queen is dead. Great excitement at the capital, and arrests made. Son of Raharolahy, aspiring to be king, arrested. Old prime minister arrested. Successor to the queen has been proclaimed. All the Malagasy in Tamatave cut off their hair this morning,—men, women, and children. British consul, Mr. T. C. Pakenham, unfortunately absent at Reunion, or elsewhere. French ambassador making little progress. The new queen 'Ramoma' has been proclaimed

under the title of 'Ranvala M. Pajaka' II. Mr. Cruaux, the British consular officer, has been informed that the British treaty will be respected by the new government."—*Bombay Gazette*.

Ampler intelligence has since arrived in regard to the important events thus briefly stated. We extract the following from the *Chronicle of the London Missionary Society*:—

The capital of Madagascar is situated in the midst of towns and fortresses which were once the capitals of petty kingdoms. Several of them are built on lofty wooded hills, and stand out boldly in the undulating country, which presents a beautiful sight. One of the principal towns is Ambohimanga, about five miles to the northward. Here are the royal tombs, the principal idols, and a royal palace. During her severe illness, the late queen was removed for change of air to Amboditsiry, about three miles from the capital.

CHANGES IN THE GOVERNMENT.

The Rev. W. E. Cousins writes:—Antananarivo is once again thrown into consternation by the discovery of a widespread plot to overthrow the present government, and I regret to say many of our best people are said to have been implicated in it. We do not understand at all fully the intentions of the now defeated party, and now that their conspiracy has been discovered, too many are ready to believe the worst. You know the queen has been seriously ill for some time. For about four months a strong impression has prevailed among the people that she could not live many months. At first we had reason to think she would be quietly succeeded by her sister, Ramoma; but, as the queen's illness was continued, we began to hear of different parties forming among the people. The candidate for the throne to whom most pointed was Rasata, the son of Raharolahy, who was formerly a pupil of the old missionaries, and until his death, which has only recently taken place, governor of Tamatave. By his mother's side, Rasata is closely connected with the family of Radama. He is still a young man of thirty or thirty-five, quiet and amiable, and of superior intelligence. He was baptised at Amparibe, three or four months ago, and joined with us in the ordinance of the Lord's Supper for the first time last month. He and his wife were in my candidates' class five or six months, and pleased me very much indeed.

DISORDER IN THE CAPITAL.

On Sunday morning, March 22nd, great excitement prevailed in the town, and it was pretty confidently whispered in some quarters that the

queen was dead. This was a false alarm, but she had been extremely weak, and her life was almost despaired of. Dr. Davidson was in attendance upon her. The cause of the alarm in the town was an order sent in by the prime minister, commanding all officers above a certain rank to remain in their houses, and be ready for any emergency. He also ordered all his children to be assembled in one house and guarded. It was known on Monday that the queen was a little better. Nothing of consequence took place till Friday afternoon, but the town seemed as quiet as usual, indeed quieter, as a great many of the officers and soldiers were in attendance upon the queen at Aniboditsiry. On Friday morning, even, there was no sign of the coming storm; but on Friday afternoon, about three o'clock, the whole place was thrown into a most excited state. The great market was suddenly broken up, and men were running in every direction, armed with swords or sticks. We could not at the time obtain any clear account of the causes of all this alarm and excitement; but from what I have gathered since, I think the following is in the main correct. Probably in the belief that the queen was really dying, measures seem to have been taken to free the old prime minister, and it is said that he was not only at liberty, but within four or five miles of Antananarivo on Friday last. Information appears to have been sent to the prime minister, mentioning the names of some who were parties to this arrangement, and he at once sent word to the authorities here to apprehend them.

ARREST OF CONSPIRATORS.

As soon as it was known at Amboditsiry that this attempt had been made, a messenger was sent by the queen to say that all who were loyal to her were to go to her at once, and she would let them see that she was still alive and much better. Nearly all the men in Antananarivo ran off at once, and the queen was taken into the verandah, and spoke to the people. Dr. Davidson and M. Laborde were with her, and she spoke of them as her friends, who had promised to stay with her till she died. During the night all was quiet, and early on Saturday morning we heard that Andriantsitohaina was apprehended, and that several others were to be sought after. The queen came into town about midday on Saturday. Not a door or window along the road was allowed to be open, for fear some attempt should be made to shoot at the queen or prime minister. Since Saturday, investigations, accusations, and apprehensions

have been taking place in rapid succession. The thing that troubles us most is the number of Christians involved. The poor wives and children of our friends are in great trouble, and with most of them Mrs. Cousins and I have been on most friendly terms, but we can do nothing for them. What the ultimate influence of this affair may be on the cause of Christianity we cannot tell. We must continue to trust in God, and remember that He is Ruler among the nations.

DEATH OF THE QUEEN.

The Rev. R. Toy writes:—The guns, announcing the accession of Ramoma, sister to the late queen, to the throne, have just been fired. She takes the name of Ranavalomanjaka, a name which is not associated with very pleasant recollections; but we must hope and pray that she may govern well and reign long.

The late queen was a heathen, I believe, to the very last; but she gave full liberty of conscience to the Christians, and under her mild reign Christianity and civilisation have made rapid progress. She is said to have had a great dislike to the shedding of blood, and on this account, executions, except in the case of criminals, have been almost, if not altogether, unknown. I imagine she will be remembered by the people as one of the kindest-hearted and best sovereigns of Madagascar. We cannot wish that her successor should grant more privileges to the Christians than were granted during the nearly five years' reign now brought to a termination.

She died last night at half-past ten o'clock. Through the doctor, the new queen has sent us word to trust her, as she will be to us the same as her predecessor.

BURIAL OF THE LATE QUEEN.

The Rev. W. E. Cousins writes:—The past month has been a time of political excitement. The late Queen Rasoharina died on Wednesday, April 1st, and on Thursday morning, April 2nd, Ramoma, her cousin, and sister to the late Prince Ramonja, and also to Radama's former rival, Ramboasalama, was proclaimed queen, under the title of Ranavalomanjaka. The prime minister's letter to us, announcing this change, was all we could wish; and we have good reason to hope the present reign will be perhaps even more favourable to Christianity than that of the late queen. The funeral of Rasoharina took place on Tuesday evening, April 14th. The day following the queen's death the usual proclamation went forth, that all the people—men, women, and children—

were to have all their hair cut off. You may imagine how the people all looked completely shorn of their locks. We could scarcely recognise those we knew best. The queen was buried with a great deal of pomp. Her tomb is a pretty, one, built from Mr. Cameron's design, and under his superintendence. In the tomb were placed over 400 dresses, some of which cost more than £100. Her body was wrapped in native lambas. These were about 700 in number, and averaged in price, say £3 each. There were also twenty watches, one of which cost £200. I don't know how many ear-rings, finger-rings, and other valuables. Everything the queen was fond of was put in the tomb with her, there to spoil and rot. The coffin was made of dollars beat up into bars, and rivetted together so as to form a large oblong box, capable of holding a dozen people (not alive). It cost 22,000 dollars, or over £4,000.

LATER PARTICULARS.

The last mail has brought us most gladdening news from Madagascar. God has been graciously pleased to overrule events there that the things which have happened have all "turned out for the furtherance of the Gospel;" our worst fears have been removed, our highest hopes are exceeded. We are informed that the queen and her government have publicly renounced idolatry, the great national idol has been sent away, and the queen's household attend the ministry of our missionary, Mr. Toy. The government works have been stopped on the Lord's-day; and a representative of a foreign power on his way to the capital to obtain a ratification of a commercial treaty, having reached the last station on a Saturday night, instead of finding the usual escort, was informed that he could not be received at court until Monday. The eldest son of the prime minister, together with the prime minister's sister, are candidates for church fellowship; the places for Christian worship, both in town and country, have become crowded to excess; and such is the wonderful eagerness of the people to hear the word of God, that on the Sunday previous to the departure of the last mail, 2,450 persons were counted at Mr. Toy's church, while 230 were listeners outside. At another church on the same day the whole of the usual congregation turned out to make room for the crowds outside, and thus the heathen might see how anxious the Christians were that they should all hear "the joyful sound." Thus abundantly the word of the Lord has grown and prevailed.

British Columbia.

THE Bishop of Columbia thus writes to the secretary of the Propagation Society:—

"I proceed to give you some information respecting the Diocese of Columbia, which may enable the society to form an opinion as to the renewal of their grant, which has been productive of vast benefits to the inhabitants of this colony. The diocese is co-extensive with the colony of British Columbia, in which now Vancouver is comprised. The extent is 220,000 square miles, being an area equal to France and England, with a population of all kinds, variously estimated from 60,000 to 80,000. Victoria is the principal town and the centre of all business and communication, being also the head-quarters of H.M. Navy in the Pacific. The cathedral and bishop's residence are consequently fixed here, where most work is to be done, and from which there is the readiest communication with all other parts of the diocese.

"The European population has been attracted by the gold mines of Cariboo, but with constant fluctuation both of number and prosperity. Being largely from California and the United States, there is a considerable foreign element, and the proportion of those who have any respect for religion is unusually and lamentably small. We estimate the professing adherents of the Church of England at about 4,000, of whom I regret to say there are but 324 communicants.

"In 1859 the attention of the church at home having been drawn to the colony, the first missionary of the society arrived, and the munificent gift of Miss Burdett Coutts established the bishopric, and provided an endowment for two archdeaconries. Eight years ago there was but one clergyman and one church. Since then twenty-seven parishes and missions have been formed, in which thirty-two churches, mission chapels, and schools have been erected or purchased, together with fifteen residences for the clergy and catechists. About 1,000 acres of glebe and forty-five town lots have been acquired, which will eventually serve for endowment. The number of clergy is fourteen; of catechists and teachers, ten, whose annual support requires £5,151. Towards this, by the last returns, the local contributions were £1,700, besides £1,495 subscribed for other church objects. In all, the local annual contributions were £3,195 in 1866.

"The work of education has not been neglected, being here of much importance, since even the

Bible is excluded from colonial schools, and of course all distinct religion. Our two principal schools are in connection with the cathedral, viz. Angela College, for girls, named after Miss Coutts, a handsome brick edifice, to which the S. P. C. K. gave £400; and the boys' Collegiate School.

"Amongst the heathen the Church of England has seven missions, and there are eight schools in operation for native children. Of these missions, three are to the Indians of Fraser River, all supported by the society, the most remote of which at the confluence of the Thompson and Fraser presents features of great encouragement, the Rev. J. B. Good having been invited thither at the beginning of this year by the chief of a considerable tribe, amongst whom already he has 63 accepted catechumens and 400 hearers.

"In all this good work, the development of eight years, the venerable society has been a chief support by a grant, first of £1,100 and now of £2,000, without which, humanly speaking, we could have accomplished but little indeed. The large outlay necessary for churches, schools, residences, sites, glebes, incomes, and apparatus, beyond what the congregation could afford and the society's grant provide, has been defrayed by generous friends in England; and thus, by a combination of effort, through the blessing of God, a fair work has been done, and a good foundation laid for the future.

"Our great anxiety now is how to sustain and to further this work; for a great calamity has befallen the colony during the last two years through a commercial crisis, in which hundreds have been ruined, and by which great loss has occurred to the church by the failure of investments, depreciation of property, impoverishing of many willing friends, and the departure of others from the colony. The consequence has been very serious: at the present moment it is feared that several important undertakings must be abandoned, and already, most reluctantly, I have stopped the coming out of additional clergy. I have hitherto let none of our work drop, hoping things would mend; but I have come out of the two years' anxious crisis with greatly diminished income, and with a burden of responsibility which I have undertaken rather than see any of my clergy beggared and the work of Christian education brought to an end, to the triumph of the enemies of God and of his Church. I therefore earnestly hope the society will not think of reducing their grant to this diocese. We have no state aid of any kind. We have no large endowments, nor have

we yet a firmly settled population. We are still altogether in our infancy, as we are, in fact, the youngest of the colonies of Britain.

"My next anxiety is to obtain increased assistance from the mother church to occupy ground too long neglected, and to supply the wants of legitimate development of the past work. The following are the most pressing of these calls:— 1. Cariboo, 600 miles from Victoria, the chief mining district, with several thousand people at present totally unprovided with the means of grace. We ought to have at least one active clergyman stationed here. 2. Additional help to enable the Rev. J. B. Good to occupy Lillooet, forty miles up the Fraser, and to open an institution by the aid of a catechist and his wife, and a clergyman for the education of youth, and the training of native teachers for the Thompson River tribes. 3. A similar institution for native youth of the Lower Fraser, Victoria, Cowitchan and Nanaimo, to be erected in a central position on a site which has been obtained. These are absolutely necessary for the development of our present work."

The bishop here appends a schedule, from which it appears that urgent need exists of eleven additional clergy and seven catechists. He adds:—

"It is the general opinion now that this colony has seen the worst, and that prosperity will steadily though slowly revive. There are signs of a great future for this province. It is the only British soil on the whole American coast of 10,000 miles. It is the only outlet to the west of the great territory now designated the Dominion of Canada, the ambition of whose statesmen already is to press on with roads, and eventually a railroad, by which the new confederation may become the highway of commerce from Europe to China, if not to all the East."

The bishop goes on to show that the probable growth of the colony of Columbia during the next ten years seems likely to make that the most important period in the whole life of the church in that district, and he pleads most strongly for liberal and open-handed aid now, by which foundations may be laid which will develop into a self-sustaining and reproductive church. This pressing appeal for increased help from the chief pastor of that important diocese was duly considered by the society; but unhappily the state of the society's funds is such that the only answer which it was found possible to make to the bishop's statement was a reduction of the annual grant from £2,000 to £1,600.

United States.

ROMISH SUCCESS IN ENGLAND QUESTIONED BY ROMISH AUTHORITY.

The Philadelphia Universe says :—

"We find in the *Catholic World* for June an article on the state of Catholicity in England. A line of print on the first page of the article says that it is a contribution from an English [Roman] Catholic. It is a protracted, turgid piece of literature. We have looked in vain in it for a narrow column of choice writing. The substance of the essay is that the flourishing state of the [Romish] Church in England is entirely the work of Dr. Newman and his friends. This is extremely incorrect, and it is difficult to accept the doubt that the contributor wrote in ignorance. More than nine out of ten of the priests and people of the [Romish] Church in England are natives of Ireland. Therefore it is extremely untrue that Dr. Newman and his class of converts are the whole cause of the fine growth and state of the [Romish] Church in England. They are not the five hundredth thousandth part of that growth. They are able, brilliant men, who hold high places, and who have written fine books. But how many Protestant English people have they converted to Catholicity? Not 10,000—no, not 5,000—not even 3,000. *The Protestant English multitude they have not penetrated at all.* Their victories have been among the Lady Londonderry class [i.e. the over-refined aristocracy]. And how many of that class have they carried off? No one can enumerate even 500. When a 'lord' is converted these boasters make as much noise about the event as if 100,000 souls had been gained. And these men themselves are only converts. The figures of the [Romish] Church in England are indeed very high. But, before God, however proud-hearted men may look on the matter, the glory of these figures belongs to St. Patrick and his faithful children. Ah, it is a long, long day before England shall be Catholic! There are a thousand false religions first to be destroyed in it. If Irish emigration stopped, the [Romish] Church of England would come to a standstill. The churches then would become thin without delay, the confessional would quickly suffer a great desertion, baptisms would rapidly lessen, the schools and colleges would soon have green grass on their thresholds, it would not be long before the seminaries had no candidates for the altar, and the con-

vents of religious men and women would in a short time have no novice. Let the Newmans and the Mannings be as brilliant, illustrious men as possible : it is still true that the great mass of the people of England are basely, vulgarly, riotously, brutally, hatefully anti-Catholic, and that they will remain so for the next thousand years is at least physically certain. It is an old principle that the nation which once gives up the true faith is never again blessed by a return to it. This is still true of the English nation."

THE AMERICAN SABBATH.

It would seem, from various indications in different parts of the land, that there is a settled determination, among a large class of citizens of foreign birth, to break down and trample upon the American and Christian sabbath. We have indeed long been accustomed to hear of outrages upon the sacredness of the day in some of our cities, especially in New York, Cincinnati, and St. Louis ; but we had not expected like manifestations in our own goodly Rochester, generally so quiet, so Christian in its manner of keeping the holy day.

But we, too, have had our Romish procession, with a band of music, parading our streets at church time, attracting general attention, and to some extent disturbing our public religious assemblies. There is a boldness, a defiance in this manner of proceeding which, by its very audacity, may go far towards carrying its point, but which ought the rather to arouse the just indignation of every virtuous citizen, and call forth such stern and persistent rebuke as shall abate the nuisance. —*American Presbyterian.*

The Advance (Chicago) says :—

"The First Presbyterian Church of this city are trying to induce Rev. Newman Hall, of London, to fill the pastorate lately vacated by the Rev. Z. M. Humphrey, D.D. They laid upon the cable the burden of telling him that if he would come he would find a nice house, rent free, and a salary of 10,000 dollars per year, payable in gold. To these attractions may be added that of a hearty welcome by the many who had already learned to think so much of Newman Hall as to make it impossible to fully express their appreciation in the short time he was here."

Rhode Island.—Mr. Goldwin Smith, who has decided to take up his residence in this country, has selected Providence for his home.—*American Presbyterian.*

A new magazine, called *The Christian at Work*, was started a few months ago at New York, and is circulated to the extent of 25,000 copies monthly, 20,000 of them gratuitously. "J," writing in it, gives a description of a gathering of children in the great transatlantic city, like that which annually takes place here in London.

GREAT GALA DAY AT BROOKLYN—A SUNDAY-SCHOOL ARMY.

The sound of the City Hall bell at eleven o'clock fell gratefully upon the ears of our young population. It told them that the weather was all right. But this they knew before. Flitting here and there up and down our streets were these little fairies, in their many-coloured dresses and their flowing ringlets, all intent on the occasion, which is one of the most joyous and beautiful that occurs annually in the "City of Churches." The churches were decorated with mottoes, flowers, and banners. Bands of music played patriotic airs, and thousands of voices sang sweet hymns. The addresses were short—on such occasions they should be—and then pouring forth went the streams of young life, with silk banners fluttering and beautiful emblems wrought into them, to our grand avenues, now robed in richest green, where from thirty to forty thousand sweet children marched and countermarched, singing as they went, while the bands at intervals kept the enthusiasm at a high pitch. The Grand Avenue Mission School had the honour of a United States band, sent gratuitously from Fort Hamilton by Colonel Hall, which, in their splendid equipments and their perfect training, were an object of general admiration. As this army of little ones, with their teachers, streamed through our splendid Clinton and Washington avenues, it was a sight for angels to look upon, and cold must be the heart that could survey it without emotion.

After the parade, the children returned to their respective churches, where, in some instances, rewards of merit were distributed, and in *all* fruit and conserves, which made gladness beam out of their young eyes. Thus passed our Sunday-school anniversary, with fine weather, clean streets, the perfume of flowers, and the opening verdure of trees. "Happy is that people whose God is the Lord."

HARDSHIPS OF MISSION LIFE IN AMERICA.*

OUR sympathy with missionaries will be increased when we learn the hazards to which many of them are continually exposed. It is hard to judge whether the heat of India or the frost of Canada be the more trying; both are cheerfully endured for the Gospel's sake. I accompanied a missionary of the Canadian Church on an expedition which may serve as a sample of the difficulties and dangers incident to that climate. We crossed the river St. Lawrence, which, at that season, was covered with large floating fields of ice; these were carried by the stream at a rapid pace. A small boat, or rather a tree hollowed out with the hatchet, is the only practicable mode of transport. The skill and boldness of the native boatmen are astonishing—they paddle their canoe betwixt masses of ice, and when the passage is blocked up, they leap out and drag the boat across the floating icy island, and then launch it again with singular dexterity. Whilst we assisted them in these toils, the missionary caused us great alarm, for the rotten ice on which he stood cracked and burst, until he sank up to his middle in the rapid stream, out of which we dragged him with much difficulty.

These "perils of waters" were succeeded by "perils in the wilderness," in forcing our way through deep snow-drifts, which the hurricane had heaped up in the primeval forests. These hardships were well repaid by their results; for, on reaching the shore of the river Etchemin, we found that the settlers from far and near had braved the inclemency of the weather to meet at church. It was a touching sight to see so many emigrants from England reuniting in the same prayers and services as their friends at home, and thus, although the Atlantic rolled between them, brought into communion with the absent. The isolation of the settlers adds to the difficulty of providing the means of grace; these emigrants, instead of living together in hamlets or villages, are usually tempted by local advantages, such as a mill-stream, or "water privilege," or by the fertility of the soil, to make their clearing, and build their log hut far from any existing habitations. Hence there is seldom found a favourable spot to serve as a nucleus for a church and school, and the scattered population are hard to reach. I reserve for another paper some details of the vigour with which these ministrations are carried on by the colonial bishops and clergy, and of the

* From *Mission Life*.

zeal with which they are accepted by the laity. Of the energy of the latter, a few specimens will give some testimony. One poor woman who had emigrated to Newfoundland heard that the bishop of that diocese purposed to hold a confirmation. Alone with her little boy she crossed an arm of the sea in a small boat and in blowing weather, her object being that her boy should be baptised and herself confirmed. But the storm had delayed her, and on reaching the station, she found that the bishop had come and gone. Not deterred, she continued the toilsome voyage during the night, and her energy was rewarded by reaching the next station in time to meet the bishop. Another proof of devotion was given by the poor fishermen of St. Margaret's Bay, who, with their wives and children, assembled for three days to build themselves a church, and toiled on by moonlight, and gratuitously, to complete the house of God. By a happy reaction, the missionaries whom we at home help to sup-

port, teach us in return lessons of earnestness and self-denial, and we feel that facts such as those described speak volumes to stir up in ourselves a holy zeal for that Gospel which is indeed the delight of the world.

FINANCIAL PROSPECT OF THE AMERICAN BOARD.

—We are glad to learn that the receipts of the board for June have advanced 12,561 dols. upon those of the same month last year; but we are sorry to learn that the balance against the treasury on the 1st of July was 84,745 dols. It is the earnest wish of the Prudential Committee to extinguish this debt before Sept. 1st (when the financial year closes), and also meet the current expenditures of July and August, which are expected to be large. To do this, it is supposed that 190,000 dols. in donations and legacies will be needed; and, although the amount appears to be rather formidable, vigorous efforts are being made to secure it.

LITERATURE.

ABOUT ten miles beyond one of the suburbs of Calcutta there is a large village, inhabited chiefly by high-caste families, and where many of the city-men have their country houses.* One of these retreats was the home of a certain Baboo, a Brahmin and Pundit, who taught in one of the Calcutta colleges and had also private tuition. His wife, Kumari, was a sweet gentle-looking woman who had three children living, but like most Hindoo women had lost more than the living. Besides other members of the household, there was a certain Boshonto (the widow of a dead brother of the pundit) whose husband had not been long taken, and who was consoling herself for her sorrow by the hope of a boy. This boy was born; but, after being the idol of his mother, died before he was three years old. Boshonto who had meanwhile learned to read, and bribed one of the nephews to teach her, after being sunk in grief and despair, found in

this secret reading a solace. Presently an English lady appears in the neighbourhood, offers to read with the women, and teach them sewing, and the pundit's family receive her. Boshonto acquires a New Testament, chiefly through a certain winning clever nephew, called Premchund, who has been at school in Calcutta, and has both learned and unlearned much. These two pass many stealthy hours over the Bible, and Premchund confesses to his aunt that he has even been at Christian churches, and describes what he felt; while Boshonto begins to pray dimly and doubtfully to Jesus Christ. Her inattention to Hindoo rites is noticed by her sister-in-law, but there has been so much of that stealing in of late years, that the women try sadly to persuade themselves it is not true, and take no notice. About this time a marriage is mooted in the village between a widow and a widower. Educated men have been saying that such marriages are not forbidden in the Shastras, but this first departure from the general practice startles the community. The pundit and his family are invited to the wedding, and accept the invitation after much misgiving. There, a certain friend

* *The Dawn of Light: a Story of the Zenana Mission.* By Mary E. Leslie, Calcutta. With an Introduction by the Rev. E. Storror. London: Snow, 1868.

of precocious young Premehund, and, like him, filled with longings for Christ, hears of Boshonto. He also is a widower. A proposal of marriage soon follows; the pundit is first indignant, then consents: and Boshonto and Bishonauth enter upon a happy life by resolving to confess Christ before men, and being baptised in the name of the Father, the Son, and the Holy Ghost. Such is the simple story which Miss Leslie tells us of contemporary life in India, and into which she weaves such graphic and minute detail of educated Hindoo life, and not of mere circumstance and ceremony only, but of moods of thought and feeling, that we seem to live with her upon the spot. It is a book that may fairly take its place beside Mrs. Mullens' "Faith and Victory," and that every friend of Indian missions, and not merely of the mission to Indian women, would do well to spread.

Springdale Abbey is a story of another type, indeed unique.* There is no enforcement of Christian work in it; but there is a biting and able exposure of the conventionalities and hypocrisies that sometimes hide under Christian names. Professing to be the diaries and letters of an English rector, who with much latent ability has accepted without question the traditional opinion of Dissenters and high views of the church, it describes the gradual change in his feelings wrought by contact with an earnest, scholarly, and, in intellect, well-endowed Dissenting minister, who is the leading spirit of the book, and before whom the arguments of his opponents are made to fall like straw before the flail. There are many brilliant things sown thickly through these pages, and there is evidence of a high conceptive power, and of a fair grasp of the great questions that are agitating the modern church; there is fine wisdom and keen piercing insight into character; but there is a want of finish and proportion—an impression left that half a dozen capital essays have been spoiled by the commonplace plot of a not very probable story.

Neither the diarist nor his friend Mr. Matthew Washington would have had much sympathy with the book of prayers which has been published for Mr. Beecher.† That they were often suitable and touching as they were heard there can be no doubt: they bear upon them the stamp of present

feeling, and those who were familiar with the preacher and his services have likely joined in them with profit. That which lent them power as they were uttered, is just what hinders their power when they are read. They are so touched by the preacher's individuality that they must be read as his sermons are read, and not as a helpful devotional service in which the soul joins without effort. They are not prayers, but throughout Mr. Beecher's prayers. Those, however, who can read prayers as they read sermons will find them marked by all the fine qualities of thought and the rich devout fancy for which Dr. Beecher is known. The brief invocations must be separated from the rest. They are admirable, simple, and beautiful, and nearer what public prayer ought to be than most modern efforts in that direction.

A much more real and useful book comes to us, also from America—a sequel to the excellent *Devotions for Children*.* Mrs. Hinsdale has the gift of entering among children's thoughts, and looking out at God and God's Word with a child's eyes. It is a gift of the very rarest, and in her two little books has been rarely used. Children may think these meditations a little strange at first, but they will soon find that they express either what they have felt, or what they are capable of feeling, and will like them accordingly. Girls, and boys who are among girls, will probably like them best; for if they have a defect, it is that they are slightly feminine. As in the previous volume so in this, the selections of poetry are unusually appropriate.

Four chapters, or sermons, on *Early Piety* fall naturally to be mentioned in this connection.‡ That they are by Dr. Guthrie, and that they are every way worthy of him, is sufficient commendation.

A ministry like Mr. Milne's, of Perth, could afford many *Gatherings* from it, and the volume which appeared so shortly before his death can only be taken as representative.‡ Eight and forty such short sermons, full of life, earnestness, the happiest sense of Christ, and touching, most of them, upon daily thought and conduct, are not to be met every day. They are especially for Christians, and for Christians of all types and moods; and they make up a book of which one Christian is sure to tell another.

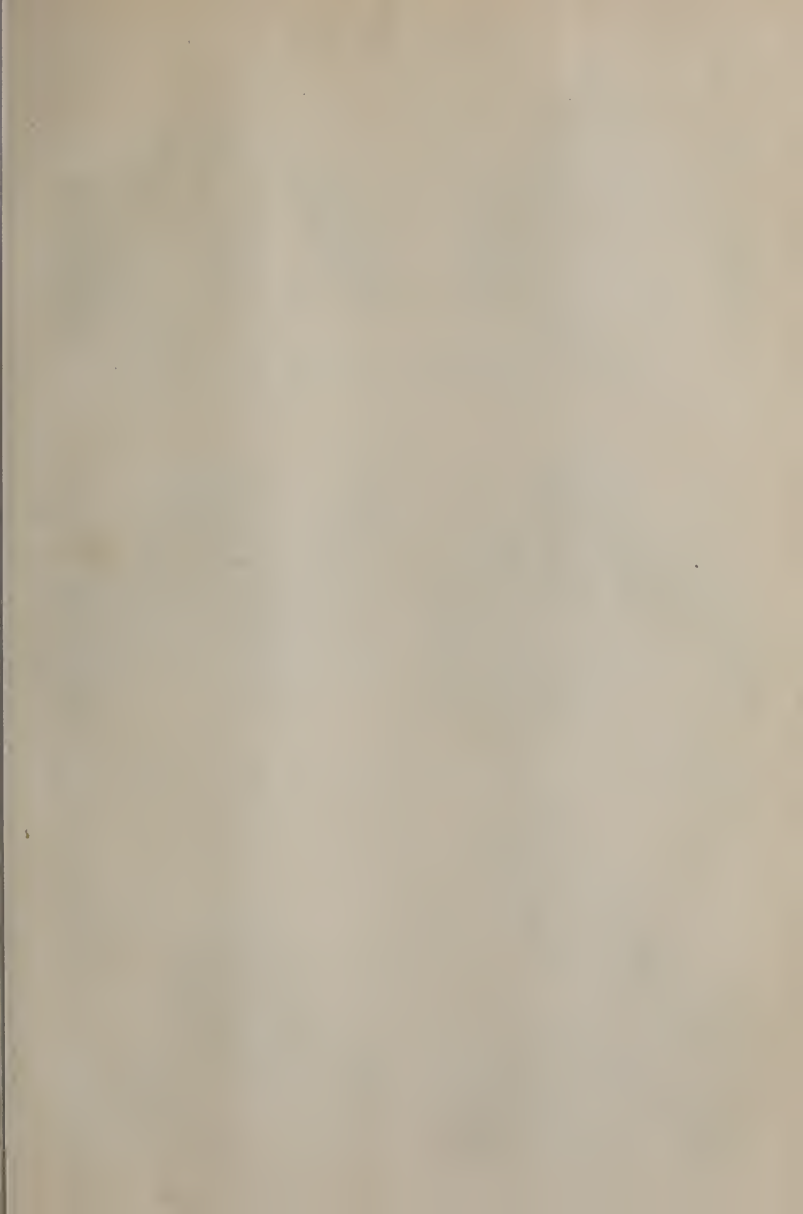
* *Springdale Abbey: Extracts from the Diaries and Letters of an English Preacher.* London: Longmans. 1868.

† *Prayers in the Congregation.* By Henry Ward Beecher, D.D. London: Strahan. 1868.

* *Daily Meditations for Children.* By Mrs. G. W. Hinsdale. London: Strahan. 1868.

† *Early Piety.* By Thomas Guthrie, D.D. London: Strahan.

‡ *Gatherings from a Ministry.* By the Rev. John Milne, Perth. London: Nisbet. 1868.



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